THE MADRAS
Christian College Magazine.

Vol. XX. MAY, 1903. No. 11.

THE KNOWLEDGE OF GOD.

The knowledge of God is the ultimate goal of philosophical speculation and of religious aspiration. "This is Life Eternal," said our Lord in His great prayer before His Passion, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." The student of philosophy approaches the subject of God through and from the standpoint of the categories of abstract reason. As the evolution of thought proceeds, he passes on from one category to another more comprehensive category till, thinking that he has exhausted all the manifestations of phenomenal existence, he arrives at the one great category of Law, force, or substance. This conception does not arise till the last stage of the movement of thought, and, as a student of Hegel remarks, God becomes "a residual phenomenon, a marginal existence. Outside the realm of experience and knowledge there is non-nothing, a something beyond definite circumscription: incalculable, and therefore an object, possibly of fear, possibly of hope; the reflection in the utter darkness of a great what-may-it-not be?" However majestic may be the operation of this Law, and however awe-inspiring, in its logical consistency, its divergent illustrations, it cannot command the religious consciousness of man and it is devoid of that moral and spiritual dynamic which all religions, possessing life, postulate. Are we then driven to the conclusion of the German theologian, Jacobi, who said that, although he was a Christian in heart, he was a heathen in mind?

How are we to reconcile this conflict of the heart with the mind? What God has joined together, let not man put asunder. In the normal man, intellect and heart do not work as separate factors but as companion votaries in the service of their Lord. The philosophical view of God is not erroneous but imperfect, and is

reached, not by the co-operation of all the powers of the human spirit, but by the efforts of the analytical reason. "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." He who inhabiteth eternity, can He be known by the mind alone in isolation from the other parts of man's complex nature? But then it may be said that God is Truth and that Truth can only be apprehended by the intellect. Yes, God is Truth and not a mathematical formula. God is the Truth, summing up in Himself all subordinate truths and manifesting Himself as Truth in all the spheres of human knowledge and experience. Moreover, Truth is Reality, not indeed the reality of which the ordinary man speaks, but the one and only eternal reality in which all things live and move and have their being. How are we to know this Reality?

The only way that is open to us is to come into touch with Reality, and, as we enter the kingdom of ideas by the awakened intellect from which the phantoms have been banished, so we enter the Kingdom of God through the regeneration of the essential nature of our being. I shall here describe how the Christian comes into vital contact with Reality and how, from his spiritual experience, he arrives at that conception of God which dominated the life of the founder and which, in Christian theology, is the centre and circumference. Open the pages of the gospels in which we read the history of Christ Jesus. The subject fascinates us as a linked idealism more beautiful than the most beautiful romance. We follow with breathless interest the story of the man of sorrows from the Jordan to the Cross, and we lay down the book with the firm conclusion that He was one of the sublimest figures of human history. But no sooner have we shut the book than a strange feeling comes over us. We come to feel that He whose Life and Death we have just been reading was not merely one of the heroic figures of history possessing an academic interest but that He, in some mysterious manner, suggests problems about our own souls. As we walk with Christ along the Galilean fields, as we ascend with Him to the mountain tops, as we enter the palace of Pilate where the great accused stands in His benignant royalty and humility, as we stand before the Cross, looking upon the sufferer exercising His prerogative of bestowing salvation on the sinner, we hear the doors of the chambers of our conscience—or whatever you may call it—thrown open and we hear echoes of a

far off music carried through the troubled air and filling our souls. We ask, "Whence is this strange commotion? Whence does this wind blow which carries into our hearts 'the Te Deum of saints and the Magnificat of angels?'"

I doubt not that such has been the experience of all those who have even read the Gospels cursorily, and, if there is one who has not had such an experience, then to such a man I have only to say that the light that is in him has become darkness, that he is a stranger to the domain of moral and spiritual influence. Well, then, the conscience is awakened and it looks round to see who has touched it into life. It finds that the agency at work is the same Jesus, who, while He was upon earth, disturbed the self-complacency of the Pharisaic sect. His Presence was the contradiction and antithesis of the beliefs of the sanctimonious Pharisee and Scribe who believed that the kingdom of God would come into their midst without a regeneration of the moral nature. If the man who comes under the constraining sway of this force is a man of earnestness, he can never forget this 'heavenly vision.' He goes back again to study the Life of Him who, without his consent, has become the living standard and pattern of his moral consciousness. The more he enters into the examination of that life, the more does His Personality rise above the noise of history and become part and parcel of his conscience. It is in this way that the Galilean draws nearer and nearer from the mists of His native land, over the toil and turmoil *of centuries, to the heart made alive to the* splendid possibilities of its nature.

Having once acknowledged His power, the mind cannot rest till it unravels the secret of His Life. The Truth He was and articulated through the shining medium of His august Personality is that man is the son of God. This Truth is not a mere imagination woven by the love and enthusiasm of His followers, but the Truth that the historical Jesus demonstrated and to which the deepest longings of our nature respond without the appeal of any argumentation. This fundamental idea of Jesus is the first and last truth. It is in it and by it that we are to arrive at an inter*pretation of the physical laws of the universe.* The higher explains the lower, the intellectual explains the physical, the moral explains the intellectual. The Personality of Christ interprets the nature and destiny of man, and, through man, of the physical universe. The physical universe, apart from this

thought, is meaningless and non-moral, as one of the greatest leaders of scientific thought said before his death. The interpretation of nature as a mere evolutionary process is the assertion of 'the gladiatorial theory' of existence. The conception of God as revealed in Christ is the assertion of a beneficent Father working all things for the good of those that love Him. The naturalistic explication of the universe destroys the unity which the philosophic mind is in search of. The Christian idea proclaims not a mere philosophic or formal unity but a biological and organic unity in which the intimate gradations and variations of intelligence and character will be brought to a divine harmony. The evolutionary process is a blind process tending no man knows whither. The Christian idea is the ascent of man through the working of a self-conscious intelligence and from primeval darkness to the height and radiance of Christ. Such is the vast difference between the conception of the universe as a mere evolutionary operation and that which Christ brought to the world in His idea of sonship.

This relation of sonship is, in the Christian theology, independent of time and space, having its source in the nature of God Himself. The world of man is the manifestation of this Divine idea under the conditions of time and space. The idea of Eternal Fatherhood and Sonship as realized in the oneness of the Divine Consciousness is that which raises the trivial events of the day into eternal significance. It is that which hallows all the vocations of life. It makes us fellow-workers with God. Its embodiment in Christ is the dynamic which has guided a thousand movements for the amelioration of man. It is that, which, as the Magna Carta of the human race, has proclaimed the cessation of national and caste animosities. It is that, which, like a pillar of cloud by day and a pillar of fire by night, has led men and leads them still through the weary waste of time to the eternal city whose builder and maker is God.

The knowledge of God reached through Christ revealed as the Son of God in our experience is the highest knowledge. It is an intimate, inseparable, and personal knowledge which is independent of any theory of the universe which may claim for the day permanent and ultimate validity and which may be superseded by one more presumptuous. I do not say that this view clears all our darkness and enlightens all our doubts, but it is the view, which, if sincerely believed and acted upon, broadens into the

boundless and shining day. Pain, which is one of the enigmas of metaphysics, is seen to be the atmosphere in which our wills are brought into harmony with the will of our Father in Heaven. The wretchedness and misery of life are the portion of the prodigal living far away from the Home of his Father. The son, by filial obedience, enters into the mind of the Father and knows His will without the medium of any infallible human authority. The sonship of man is the deathblow to all sacerdotal mediation and pretension. This conception establishes the brotherhood and identity of the human race, bringing all the seekers of God in every country and in every age 'unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.'

"Beloved, now are we the sons of God," said the mystic apostle, "and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Ah! to see Him as He is—this is the ideal and aspiration of the saint. To trust Him and believe in Him who manifested Himself in the flesh in Christ Jesus, to rest underneath the everlasting arms, is the privilege and monopoly of those who are born again to God and each other. This is the knowledge of God that shall cover the earth as the waters cover the seas, when the jubilee of the kingdom of God shall be celebrated. Then will be fulfilled man's destiny and then shall every one say with the old saint who waited for the Infant Saviour in the Temple, "Lord, now lettest thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy Salvation."

V. CHAKKARAI.

MODERN SPIRITUALISM AND SOME ANTICIPATIONS.

THE advertisements of some American publishers, placing volumes of Occult Science on the book-buying market of India, remind one that the spiritualist is always with us. Now and then a student comes to me and asks my opinion of the aforementioned volumes. Why he should do so passes my understanding. There is a well-established tradition in India that knowledge is neither

to be sold nor bought. In the West we see no shame in the honest teacher living upon his teaching; and when the ordinary pedagogue offers us Latin or Greek, Mathematics or Science, in return for our fees, we may be reasonably certain that we shall get the value of our money. It is true that we often do not, but then the fault generally lies with ourselves and not with our teachers. But if in the West we have no tradition against honourable commerce in common knowledge, we have an inveterate suspicion of those who would barter uncommon knowledge for our hard-won cash. We do not believe that the science of the supernatural is to be bought or sold. It is an old, old experience that when extraordinary powers are offered for a consideration, it is the seller who is always the gainer. Not that I think that this advice is of any avail to my young friends who are so eager to hypnotise me, or to fly in the air. They will purchase their books whatever I may say or do, and presently will find themselves somewhat out of pocket, without that influence over my mind which they sought, and still condemned to walk the earth like other wingless two-legged men.

"Modern Spiritualism" have I written? Surely the habit is as old as man, more ancient than the witch of Endor. We are always leaving the day-light to grope in the caverns peopled by things half-remembered and half-imagined. We love to dabble with mysterious unrealised powers and to stir Hecate's cauldron at midnight. But though the instinct be old, ever and anon it puts forth some new manifestation. The modern spiritualism of the West begins with the two daughters of Mr. and Mrs. Fox, who in 1848 were living at Hydeville, New York, where the family were much disturbed by inexplicable knockings. It was discovered that these were directed towards an intelligible end and were spelt out by the girls to convey the information that the body of a murdered pedlar lay dishonoured and uninterred in the cellar of the house. Repeated researches led to the discovery of human remains mixed with charcoal. It was a stagy and conventional beginning. Soon after the Foxes embarked upon a career as professional mediums and found many imitators in the United States of America and in Europe. They professed to be able to put themselves in communication with spirits, who conveyed their messages by means of sharp taps or "percussive sounds" as Professor Crookes used to call them. Two American physicians who investigated the matter were inclined to account for these sounds by the crack-

ing of the knee joints which some persons are able to accomplish without visible movement. These so-called spiritual manifestations took on a variety of forms; voices semi-human were heard, musical instruments were played by unseen agency; knots were tied and untied in a manner beyond human skill; flowers were showered from the ceilings of rooms; pictures were painted in a few seconds of time in the dark; tables were spun or lifted from the ground; heavy objects lost their weight; the bodies of mediums were lengthened; fire was deprived of its power to burn; shadowy faces and forms materialised in the darkened room and were recorded in indistinct outline on the photographic plate; events distant in space or time were discerned; revelations of the life beyond the grave were made; prodigious feats of mental activity were performed, such as the composition "The Lyric of the Golden Age" which is said to have been dictated by Thomas Lake Harris in 94 hours—these and many other phenomena are alleged by spiritualists as facts which prove the existence of a soul in man and of a spiritual world with which it is possible for the soul to communicate.

It would be idle for the spiritualist to pretend that the world at large has accepted his explanation of these phenomena. From its very beginning, modern spiritualism has been marked by trickery and fraud. Nearly every well-known public medium has, sooner or later, been convicted of the intent to deceive. Conjuring is without doubt the correct explanation of much that passes in the ordinary spiritualist dark séance. Yet to-day it is recognised that there is a residue of genuine and unexplained fact. The verdict which scientific men bring in against the spiritualist is the Scotch one of "not proven" rather than the plain English "guilty." The utilisation of *x*-rays and electric currents without wires is profoundly suggestive to the scientific as well as to the lay imagination. Here for generations these physical forces have been unknown, travelling by media subtler than the viewless air, and making mock of the wind in their speed. But what force is comparable to that of mind? And within us what potentialities of power may not lie awaiting discovery? What faculties for communication between soul and soul and with the infinite spaces of the Universe may not lie undeveloped within us? Spiritual intercourse in comparison with which wireless telegraphy shall seem laboriousness itself! So once again the command is "know

thyself, what is within thee, what thou hast, and what thou mayest be." When psychical powers are realised we shall no longer wonder how big an area we must illuminate to signal to Mars, or whether we can construct an electric plant mighty enough to set the stars a-tingling. Thought, out-flying the light, shall be its own messenger.

Such are some of the wild imaginations that leap like the sea-foam from the ocean of the new knowledge, and some such thoughts as these seem to animate the latest Psychology, which has achieved the novelty of a popular success and become the vogue in the world of letters that as a rule eschews philosophy and all its works.

Mr. Myers* believes that he has found the key to the explanation of those obscure phenomena which have hitherto defied analysis and classification. Dreams, clairvoyance, demoniacal possession, telepathy, ghostly apparitions, all these he will sweep together and will find their explanation in one comprehensive evolutional formula. "Human personality, as it has developed from lowly ancestors, has become differentiated into two phases; one of them mainly adapted to material or planetary, the other to spiritual or cosmic operation." The difficulty of Psychology has always been to account—not for memory—but for forgetfulness. What happens to that which we have once felt or perceived? The subliminal consciousness has figured a good deal in recent text-books. From Hamilton's "unconscious mental modifications" to the "sub-consciousness" of the modern Psychologist there is an increase in the attention that is given to and the emphasis which is laid upon the mysterious region that lies below the threshold of waking consciousness. Myers tells us that this sub-conscious region is the store-house of all that we have ever experienced; it is the home of the true self or the eternal soul which as yet has only manifested its powers sporadically in such phenomena as second sight and telepathy. The clairvoyant resembles our unimaginably remote ancestor who first felt on his pigment spot the solar ray and burst into the world of light. "We are still watching the emergence of unguessed potentialities from the primal germs." The phenomena of the supernatural or spiritual, as we have been permitted

* "Human Personality and its Survival of Bodily Death."—By F. W. H. Myers, Longmans.

to witness them, are hints of "faculties newly dawning and of a destiny greater than we know."

This is a fine frenzy for a dull psychologist to experience; it is not often that the dry science of the mind kindles into such hopes and fancies. But common sense will pour upon the mind aglow with dreams and visions for the future its *douche* of cold and sobering fact. It points out that were all the 'revelations' ever poured forth by spiritualist seer to be irrevocably destroyed, the world would be none the poorer for their loss. The progress of Science and Art in all their branches has not been materially helped or quickened by the clairvoyant or the medium. Things trivial, commonplace, ridiculous, or untrue, have been uttered or written in abundance by spiritualists; but scarcely anything original, profound, and of vital importance to the race. It is those who have employed the reason of the ordinary consciousness without resort to incantations or hypnotism, or mystifications of any kind, who have read deeper and yet deeper meaning into nature and reclaimed a little from the vast unknown.

The history of Hypnotism is itself a signal example of how easy it is to pitch our hopes too high. In modern Europe its discovery and use dates from the latter part of the eighteenth century, when Mesmer brought forward his theory of Animal Magnetism. It fell into disrepute and disuse, till James Bray in England brought forward his saner explanation of "Suggestion," while on the practical side Dr. Esdaile in India was very successful in inducing anaesthesia for major operations. Then there was again a decline, until about the year 1880 two rival schools of Hypnotists arose in France. It cannot be said that Hypnotism has fulfilled the hopes that were once formed of its usefulness as a panacea for all disorders of body and of mind. It has added something to our knowledge of mental processes and especially of the physiology of mental processes, but it appears to be of limited application, and limited usefulness. Much of the mystery has fallen away from its methods, leaving it a discredited agent.

We need therefore to approach the study of Spiritualism and all abnormal mental phenomena with a restrained judgment. Towards a fascinating book like that of Myers we shall manifest a good deal of reserve. We shall not commit ourselves headlong to the latest theory. While reason gives us this counsel, conscience is even more insistent. A well-known spiritualist "M. A.,

Oxon." in his "*Spirit Teaching*" enunciates the moral teaching of Spiritualism in the words—"We may sum up man's highest duty as a spiritual entity...in the word Progress...The duty of man considered as an intellectual being, possessed of mind and intelligence is summed up in the word Culture, in all its infinite ramifications, not in one direction only, but in all; not for earthly aims alone, but for the grand purpose of developing the faculties which are to be perpetuated in endless development. Man's duty to himself as a spirit incarnated in a body of flesh is purity in thought, word, and act. In these three words Progress, Culture, Purity we roughly sum up man's duty to himself as a spiritual, an intellectual, and a corporeal being."

This is spiritualist religious philosophy at its best. It has not always run at this high level. We may doubt too, whether many of the practices of Spiritualism tend to reveal or to enforce these noble truths. Men have forsaken the glorious witness to God in the wide Universe and the history of the human race for the puerilities of the darkened drawing room. Those who seek the "proof palpable of immortality" need to remember the stern words of Him who said "A wicked and adulterous generation seeketh a sign"; "If they believe not Moses and the prophets, neither will they believe if one rose from the dead."

E. W. THOMPSON.

HINDU HEROINES—CHANDRAMATI.

(*Continued from the April issue*).

Now it remained for Harischandra to clear the debt and rid himself of his odious guard. But even this was not to be. The wily disciple appropriated the whole as his own, as the remuneration for his own sufferings and services—a pretext as untrue as unkind. Alas, for this cruel injustice! What could Harischandra do but bow in meekness to this further wickedness. Sick in mind and body, as a last resource, he put himself up to auction. None came forward to purchase him but a *Chandala*, a man whose caste was the lowest of the low. His new master entrusted to him the duty of watching the cremation ground and collecting customary dues for funeral pyres. Thus we see the emperor Harischandra reduced to the lowest depths of degradation and misery, and in addition his high spirit thoroughly crushed and broken by this unbearable insult. 'Oh! What a fall was there!'

To return to Chandramati is like entering into deeper shadow. Fate led her into a family where domestic felicity was a thing unknown, and where perpetual quarrels and constant bickerings took the place of mutual love and forbearance. Strenuous duties were forced upon her, all of which she fulfilled without a murmur. Kalakanthi, her mistress, is a shrew. It almost seems as if the poet had introduced Kalakanthi,—the only other female character of importance in the drama,—to be but a foil to the goodness of the fair Chandramati. Kalakanthi is all selfishness, Chandramati, all self-forgetfulness; Kalakanthi is all boastful pride, Chandramati, all retiring modesty. Both are women but how different. The one is full of tenderness and loving devotion, so meek and gentle in adversity, while the other even in prosperity is a Xanthippe, a shrew, a virago. But to return to the tale. Time passed, till it happened that a heavy affliction, the heaviest of misfortunes, fell on Chandramati. Her only boy, Lohitasya, the delight of her eyes, her only source of solace in this dark vale of woe, was snatched away by cruel death. His end, though really another evil design of Visvamitra's, to all appearance was quite natural. While gathering fuel in the forest for the sacrificial fires of the master of the house, a venomous serpent bit him, and he immediately succumbed. Chandramati, poor Chandramati, so gentle and so good, so delicate and so fair—what a lot was hers. Nourished in the lap of love and luxury, from the heights of greatness and happiness she is cast down to the depths of poverty and misery, and made "to fall and bleed upon the thorns of life." Separated from her loving lord and king, of whose fate she was kept ignorant, sold into bondage, the iron ring gnawing into her flesh, bereaved of her boy, whose love was like an oasis in the desert of accumulated woes, Chandramati's cup of sorrow was too full. How can we describe her grief? "Her sorrow asks not words, but tears." So sanctified is she by this last and greatest of human woes, that we can but turn away from her grief and veil our eyes in reverential pity and sympathy.

The tale becomes more and more pitiful and painful as it proceeds. Employed during the day in the arduous task of domestic drudgery, under the immediate eyes of her cruel mistress, Chandramati could only snatch a few moments at midnight, to perform the funeral rites of her boy. Even here she was prevented. The grim keeper of the cremation ground appeared and demanded the usual fee. She had it not—not even the smallest

of coins had she to call her own. She related her sad tale, but the man was inexorable. Pay she must or no cremation would be allowed. Chandramati, wild with grief, could hardly bear this additional blow. Prevented from performing the last painful rite to her boy, she remained speechless with sorrowful perplexity; but the keeper, who was no other than Harischandra, in impenetrable disguise, identified her as his own dear wife; espying the tali (equivalent to the wedding ring) he cruelly called on her to part with it or to go and beg or borrow the usual fee of her master and mistress. Oh! horror, horror. It was an indignity to the virtue of a *Pativrata* for a strange man to see her *tali*! Beholding her agonized bewilderment and troubled countenance, Harischandra could contain himself no longer. He discovered himself as her husband. Imagine the agonised meeting between husband and wife over the body of their dead child. Oh the unutterable pathos of the situation! Reduced thus, one was not even allowed to comfort the other—no, for dawn was nigh, and Chandramati must be at her post by day-break. At last she was prevailed upon to go and fetch the fee from her mistress, even beg it of her on bended knees; and Harischandra was left alone with the dead, alone in his forlornness, like "some dreary stump, which the lightning had scathed, rotting away in the wind and rain."

Ere a short time had elapsed, behold Chandramati came again before Harischandra, but this time, under a strong guard, and with a peremptory command from the king to have her beheaded. How now, what is it? asked the bewildered husband of the poor wife. She replied that as she was treading her way through the forest under the midnight darkness, a man had waylaid her. Throwing an armful of jewels into the folds of her sari, he had seized on her, and had cried out that he had secured the criminal. Then she had been instantly surrounded and carried off to the king; without even an audience being granted her, she had been charged as the murderess of the king's son and ordered off to instant execution. How can we speak of Harischandra's or Chandramati's feelings? Eloquence is mute before their despair. What do their feelings of outraged justice or tears avail them now? Themselves blameless and innocent, into what a yawning gulf of misery had their misfortune led them. Reduced to the direst poverty, both sold into slavery, their dear family broken up, their caste gone, their only son and heir dead, and now

even their fair name—the only thing still left to them—sullied. Chandramati, a very goddess upon earth, so sweet and loving even to the flowers that flourished in her garden, Chandramati, the innocent and pure, to be branded a murderess. "This was the most unkindest cut of all." Despite the meeting of the opposite currents of love and duty, the path of duty lay clear before Harischandra; true to his heroic virtue, and with true manly fortitude he prepared himself to strike the heart-rending blow—though it would be his own death-blow. Oh, ye gods, if there is justice above, stay the executioner's hand: it is lifted to fall on the bowed head of the fair lady, and ah! ghastly thought, the executioner is her own husband. Is there no pity even now, Visvamitra? Doth not mercy cry for admittance at thy hard heart, august Rishi? Aye, it does—Mercy "the gentle dew from heaven," has conquered. Bewildered, amazed, Visvamitra rushed into their midst. Harischandra's hand is forcibly stayed; and now one act of justice remained. The cause of Harischandra's misfortunes was fully explained. The magic wand of Visvamitra undid all the wrong that he had done. The boy was restored to his fond parents, the king's son given back. Visvamitra the proud Rishi, completely humbled, acknowledged himself beaten. Harischandra's integrity was thoroughly proved. Their kingdom was doubly restored, prosperity, enjoyment, happiness, comfort, peace, showered seven fold on them. Amid general rejoicings the felicitous gods headed by Siva appeared, with blessings special and choice. Thus, everything was restored as before, and thus we may leave the happy trio, triumphant in the path of truth and bright as burnished gold out of the fiery furnace of invented affliction and temptation.

> "O benefit of Ill! now I find true
> That better is by evil still made better,
> And ruined love when it is built anew
> Grows fairer than at first, more strong, far greater."

Such is the outline of this wonderful tale. With the material of which it is woven, we can construct a complete picture of India as it then was; "its life, knowledge, arts, habits, superstitions, hopes and fears." The subject is "the problem of all mankind," and its discussion interests all ages. It is of importance in that it marks an epoch in the progress of thought. Such questions have arisen in different nationalities. In the Hebrew records we read of the trial and triumph of Job: "Job is given over into

Satan's hand to be tempted: and though he is shaken, he does not fall." But entirely different in result yet with the same model, Goethe has treated this problem in his Faust; but behold the degradation: "his hero falls from sin to sin, from crime to crime: he becomes a sinner, a murderer, a betrayer, following recklessly his evil angel wherever he chooses to lead him."

Thus one falls and another conquers, but each man has his share of the trial, and it seems as if this tale teaches us that "it is no story of a single thing which happened once, but that it belongs to humanity itself, and is the drama of the trial of man, with Almighty God and the angels as the spectators of it."

The beauty of Chandramati's character seems "too sacred for words and almost too deep for tears"—so exquisitely tender and yet so firm, a woman capable of the most passionate affection, yet so controlled by "the reason firm, the temperate will," that in whatsoever position she is placed, she appears "queen o'er herself" and her circumstances. She is one of those of whom it may be quoted "still waters run deep." Her passion and imagination are not allowed to run to extremes as in the case of Rukmini, but they are like "the springs that feed the mountain lakes, impenetrable, unfathomable and inexhaustible."

We can only gather the character of Chandramati from a few scattered touches, so shy and retiring is she. When first introduced to us we see in her but a modest reserved woman, a loving wife, a fond mother and a popular and well-beloved queen. Unlike the othor heroines we do not know any thing of her childhood or girlhood. She has not a romantic courtship like Damayanti, nor is she placed in a romantic situation like Rukmini, but she appears to us as a matron gracious and majestic, good and beautiful, who has lived through her first passionate youth. It is only when the sacred fire of affliction has passed over her that her individuality makes itself felt, like the gold free from all dross, like the phœnix rising from its ashes; and once having appeared holds us spell-bound and speechless with admiration and affection.

The first characteristic which struck me as I read her pathetic history, was her indomitable courage and unwearied spirit—"the perfect will which no terrors can shake." Her courage is not the instinctive "animal resistance" which even a dumb animal offers when it is cornered; but it is the "courage with conduct, self-possession at the cannon's mouth, cheerfulness in lonely adherence to the right"—the characteristic of all great minds.

Always brave, always cheerful even when death looked her in the face, her husband must have found in her an invaluable solace. In the lonely desert, in the haunt of wild beasts, under the cloak of midnight, when according to the Hindu superstition the evil spirits range through the world, she does not show the least fear. When Nakshatraka wearies her with his cowardly and importunate cries, she cannot help flinging a little scorn into her voice as she says to him:—" When I, a woman weak withal, am brave enough, how can you be so faint-hearted?" Again, even at the threshold of bondage, she has self-command and firmness enough to make two requests:—I shall not eat what others prepare, nor be the wife of any man. Thus, we see that in her eyes menial service is not such a degradation as swerving from principle. If it had not been for this true courage and high spirit, she would soon have sought a voluntary rest in the grave, "where the wicked cease from troubling and the weary are at rest," or like the fair, helpless Ophelia, "divided from herself and her fair judgment," drifted into madness.

Her self-command is regal; not once does she give away under the strain. Though entangled in a web of horrors, she preserves her gracious sweetness and dignified demeanour. The ignominy of slavery, the bitter separation from one who to her was all in all, and the cruelty of her mistress were not powerful enough to make her swerve from her path of virtue. Even when her lovely boy, her only hope and joy, lay lifeless in the forest wild, and she was not allowed even to go to him for many weary hours, no word of complaint or upbraiding was cast at her mistress. She bore it all so patiently, knowing it was right, but oh! with what pain! Who can fathom it? Where could the poor stricken heart find solace? Why did she not as the only easy way seek rest in the dark grave? Why, because, like "a gleam of sunlight between clouds," bright hope upholds her—the hope, that all will come right in the end, that even though thus afflicted, virtue will give them their own reward. It is this natural elasticity and hopefulness of mind, strange as it may seem at this period, which enabled her to bravely breast the waters of affliction. In connection with this an eloquent writer observes:—"I never yet met in real life, nor ever read in tale or history, of any woman, distinguished for intellect of the highest order, who was not also remarkable for this trusting spirit, this hopefulness and cheerful-

ness of temper, which is compatible with the most serious habits of thought and the most profound sensibility."

Perhaps it may be alleged against Chandramati, that because she was so patient and quiet, she was not capable of deep love. Is it so? Have we not proofs to the contrary? In prosperity and adversity her first thought is of her husband and child. She never thinks of herself. Is it not for their sakes she appears always bright and cheerful? Is it not their comfort she studies hour after hour, minute after minute? Does she not renounce all for them, yea, even her life and liberty? Her self-sacrifice on one occasion and her renouncement of her princely birth are the preservation and salvation of her lord and master. Are we not aware that the "essence of true love is not its tenderness, but its strength, power of endurance, its purity, its self-renunciation?" What woman in her position could have done more?

All those around her, servants, friends, even the fretful Nakshatraka and the malignant Visvamitra, bow in meekness before her goodness and nobility of heart. Warm praise is bestowed upon her by them for her boundless devotion and courageous conduct. Thus, by these little strokes, we are helped to understand the queenly graciousness and the lady-like sweetness with which she bore herself to her dependents. She is a woman of generous impulse—she bears no malice. Though righteously angry with the two forest maidens who had insulted her husband, yet she cannot bear the cruel sight of whipping inflicted on them. She eagerly requests her husband to have it stayed, which he as anxiously does. Even to the cruel Nakshatraka she is goodness and kindness itself. Again, at the last crowning moment of happiness, when the gods in bestowing special blessings ask her what boon she has to make, she requires that domestic felicity and unalloyed happiness may be the portion of her cruel master and mistress.

The last and greatest characteristic is the bright intelligence of this woman, and her high and honourable principles. The quickness with which she discovered expedients to smooth all difficulties, the decision and intelligence with which she executed her plans, the gentle persuasive eloquence with which she explained away all her husband's scruples with regard to her being sold into bondage, above all, her modesty, tenderness and submissive humility render her a 'perfect whole,' and proclaim her what she is, a "true woman." Nothing appears unwomanly or forced. There

is no desire of display or vain affectation, but a quiet steadiness of resolve, veiling the sacred shrine of ardent affection and high enthusiasm. Thus we have before us a gracious and loving queen, a truly courageous and heroic wife, and "a woman of a steady mind, of calm but deep affections, of inflexible truth, of few words and of reserved deportment."

Such is Chandramati, and to what shall we compare her? To "the stately and graceful cedar, towering o'er some Alpine cliff, unbowed and unscathed amid the storm," giving us an impression of having weathered many terrific storms and remaining beautiful and grand as of yore; or more aptly still to the delicate edelweiss, the flower of the Alps, flourishing in the very heart of the snows and retaining its delicacy of beauty and sweetness of perfume; or perhaps better still, to the soft, bright star overhead which shines undimmed through all ages. Dark clouds may appear for a time, tempests may seem to darken its lustre, but still it is there, and the steadfast brilliant ray beams as of old. Even so the bright example of Chandramati is like a star unto us, shining undimmed through the bleak ages of Time; and perhaps this ideal would have been almost too unattainable and angelic had it not been that "she is linked to our earthly feelings, bound to our very hearts, by her tender love, her wrongs, her sufferings, her tears"—and her HAPPINESS.

HANNAH RATNAM KRISHNAMMA.

THE CENSUS OF MADRAS AND THE MUSALMAN COMMUNITY.

(Continued from the April issue.)

The results of the last Census show that 93 per cent. of Musalmans are totally uneducated, while among the Hindus and Christians the corresponding figures are 94 per cent. and 86 per cent. respectively. This does not really mean that Musalmans have made greater advance in education than the Hindus. In the Census vocabulary, "literate" does not mean "versed in literature" but only "able to read and write," and for aught we know it is possible that the 93 per cent. of the Musalmans who are reported to be literate know nothing beyond reading and writing the Arabic alphabet which every one of their community studies in early childhood. As is well-known, in higher education Musalmans rank far below the Hindus. The education of Musalmans in this Presidency gener-

ally consists of little more than the learning by heart of some passages of the Koran as well as of some rudiments of religion and, if possible, the picking up of a little reading and writing in their vernaculars, just enough to manage the ordinary business of life. Even in the Census sense, English education is in a very unsatisfactory state among Musalmans, the number of literate people among them in this respect falling far below that of the Hindus. "The Mohammedans of the Nilgiris are the most literate in the "Presidency, but the number of them found there is very small. "Of the districts which contain 100,000 Musalmans and upwards, "North Arcot, Tinnevelly, Tanjore and Madura (in this order) "contain the best educated members of the faith, and this is "doubtless because in all of these the Labbai traders—a literate "community—are numerous. At the bottom of the scale come "Malabar, where nearly all the Musalmans are Mappillas, Kistna "and Kurnool. The Kurnool Muhammadan has always had an "unenviable reputation for backwardness."

So far as vernaculars are concerned, Tamil, Malayalam, Hindustani, Telugu and Canarese stand in the descending order of the part they play in Musalman education. Tamil holds the first place even among Musalmans because most of the literate members of the Muhammadan religion in this part of the country are Labbais, (a mixed race *resulting* from the union between immigrant Musalmans and the women of the country), who continue to use the language of their original ancestresses. Malayalam comes higher up in the list in the case of Muhammadans than among other religionists because it is the language of the Mappillas who form one-third of the Musalman population of the Presidency. It is to be noted however that the Mappillas fight shy of the schools to a proverbial extent.

Female education is very little diffused among Musalmans, there being only 7 Musalman women out of every 1,000 who are not illiterate as against 91 ladies of the Native Christian community. Strangely enough, the Musalman women who are literate are literate, not in the vernaculars of the Presidency, but in "other languages," *e. g.*, Arabic, Persian, Hindustani, etc. This tends to support the view we originally stated that Musalman education is very meagre and generally consists of acquiring a little ability to read and write Arabic. It is in dealing with the question of female education that Mr. Francis makes certain unhappy remarks on what he considers to be the position

of women according to Koranic teachings,—remarks, it may be added, which leave no room for doubting that the knowledge which this exalted member of the Indian Civil Service has of the Musalman religion is derived from no better source than a superficial study of popular English fiction.

The figures of the last Census relating to the vernacular languages spoken among the Muhammadans of the Presidency are deserving of careful attention. The Dravidian vernaculars are largely used by Musalmans of mixed descent who form the main Musalman population of the Province. The Labbais, the Marakkayers and the Jonagans speak Tamil, the Mappillas speak Malayalam, and the Dudekulas speak either Telugu or Canarese. Nevertheless, what is commonly spoken of as Hindustani presents remarkable results. In different parts of the country it is indiscriminately called Hindustani, Musalmani, Deccani, Delhi, Urdu and so on, and all these dialects the Census Report has rightly brought under the common name of Hindustani. In the Madras Presidency, it is essentially the language of the Musalmans, hardly any Hindus speaking it in their households. It is spoken by 889,124 persons altogether, by about 10,000 males more than females. This difference is in a way interesting. Among Musalman tribes generally, the proportion of the sexes is very nearly equal, the only exception being the case of the Labbais, among whom women are much more numerous than men. The Labbais speak Tamil as a rule, and this difference in the proportion of the sexes among them ought not therefore to affect the proportion of the sexes among those who speak Hindustani. And yet it does, and to such an extent as to increase the number of Hindustani-speaking males by about 10,000. The inference of the Census Commissioner is obviously irresistible—either the marriage of Hindu converts by Musalman men is very common or the men of the mixed races have an inordinate desire to make themselves out to be descendants of the original Hindustani-speaking immigrants and have returned themselves as such. This last was a ground of complaint by Mr. H. A. Stuart, the Census Commissioner of 1891, and from personal experience of the Labbais of the Southern districts I believe this official view to be perfectly correct. Hindustani-speaking has become fashionable among Musalmans, and the consequence is that many claim Hindustani to be their mother-tongue who really speak in their homes some Dravidian vernacular. To the champions of

Hindustani, at all events, it should be satisfactory to note that during the last decade, the number of Musalmans speaking this language has increased by 7·7 per cent. while the corresponding numbers for Tamil, Telugu, Malayalam and Canarese are 7·9, 4·6, 6·2 and 5 per cent. respectively. It is to be regretted, however, that the number of books published in Hindustani and registered by the Registrar of Books has been steadily decreasing from year to year. In 1891, it was 18, in 1900 it fell to 2, and even these it is surmised were probably religious publications. This is highly unsatisfactory and deserves the serious consideration of all Urdu-loving Musalmans.

Regarding the claims of Hindustani to be made an official language like Oriya or Canarese, Mr. Francis points out that while 468 persons in every 10,000 in the Presidency speak Oriya and 396 Canarese, only 230 speak Hindustani (the corresponding figures for Tamil, Telugu and Malayalam being 4,024; 3,706; and 739 respectively.) It seems, therefore, that the claims of Hindustani for official recognition are not well-founded and Muhammadans will be well advised not to waste any more of their time and energy in engaging themselves with that question.

As many as 346 persons in all are returned as being Arabic-speaking people, and it is explained that they consist of sailors and pedlars and hawkers from North India, besides the Thangals or Mappilla priests who are fond of claiming Arabian descent. 200 is the number given of people who speak pure Persian, but the Census Commissioner thinks that their number is very much exaggerated.

According to the last Census, the infirmities most common in the Presidency are insanity, deaf-mutism from birth, total blindness and corrosive leprosy. Males are usually afflicted with these misfortunes in greater numbers than females. As a general rule, congenital malformations appear more commonly among males than among the other sex, but it is probable that there has been some concealment of the afflictions of the gentler sex. Musalmans are more liable to insanity than Hindus. It is suggested that this lamentable position of Musalmans is due to the fact that they marry within closer degrees of consanguinity than members of other religions. It is noticeable that insanity begins earlier in life among boys than among girls, and there is considerable ground for believing that insanity in women, like all other mental defects, is connected with marriage and child-bearing.

Statistics by religions fail to suggest anything remarkable with regard to deaf-mutism, though it is sometimes thought that the disease is encouraged by dirt and want. Musalmans are slightly less liable to blindness than Hindus and Christians, and this infirmity is commoner among males than among females and is largely supposed to be due to old age. Leprosy is supposed to attack the poor more than the rich, males rather than females, and it is less common among Musalmans than among Hindus and Christians. The statistics by age show that leprosy generally passes by the young and makes its attack in earnest only upon those who are 20 years of age and over, but part of the smallness of the figures in the age-periods below 20 is probably due to the fact that in its earlier stages the disease is difficult to recognise with certainty. It is observable that among the several Musalman tribes deaf-mutism is most common among the Dudekulas (females especially) and the Labbais, while blindness and leprosy are mostly found among the Labbais (males) and the Mappillas.

It is to be regretted that the Census Commissioner has not considered the statistics of the occupations of the people with respect to their religions, as such a treatment would surely have added interest to his Report. From the meagre information obtainable at present, it can be inferred that the Musalman element is found in all the occupations followed in the Province. It is noteworthy, however, that embroidery and lace-making support a considerable number of Muhammadans in Madras, while the art of mat-making is largely practised among the Musalmans of the sea-coast. Musalman priests are more numerous in Malabar than in any other part of the Presidency. The majority of Musalmans, especially the Labbais, the Marakkayers and the Mappillas, seem to be commercially inclined. Being backward in English education, it is not surprising that very few Musalmans are found in the superior Government service and in the learned professions of Law and Medicine. There is a large number of Hakims among Musalmans, but their practice has in recent years diminished to a considerable extent.

One or two facts about the Musalmans of the Madras city may not be altogether out of place. They are about one-eighth of the entire population of the town and seem to be most backward in education. They are most numerous in Triplicane and are hardly found in the western part of Black Town.

It will thus be seen that Musalmans in the Madras Presid-

ency are in a position which for a progressive community is hardly creditable. Their free commingling with the Hindus has resulted in their imbibing all the pernicious customs of the heathens, without being beneficially influenced by their mild and peaceful virtues. The custom of early marriage and the prohibition of widow re-marriage are the two most potent evils which the Hindu reformers have learnt to decry; and it will be nothing less than ruining their future if the Indian Musalmans adopt them heedless of their consequences. In no community has polygamy been practised without leading it to thorough demoralisation and decay; and Musalmans will be well-advised to check among them the spread of this infecting disease before it is yet too late. The educational backwardness of the community is really deplorable, and it is necessary that the Musalman educational associations now existing in Madras and the mofussil should be whipped into activity lest Musalmans altogether lose touch with the progress of the world.

The mistakes of Mr. Francis in dealing with Musalman matters demonstrate the necessity which the Musalmans are under of explaining to the public at large the true nature of their habits and customs. The Labbais and others of their kind should be taught the lesson of self-respect and not allowed to despise their recent origin. The idolatrous practice of their rural brethren in the interior should be revolting to the learned Ulemas of the Musalman community, and there is an imperative need among the leading spirits for the cry of reform and regeneration in this direction.

On the whole, therefore, there is a wide field for the display of Musalman patriotism and philanthropy, and let us hope that, with the assistance of these benevolent virtues, the Musalmans of Southern India will be able to show a better record of advancement the next time the Census Report comes to be written.

MD. IBRAHIM QURAISHI.

SAVITRI OR THE POWER OF WOMAN'S LOVE.

I.

1. Have you heard the ancient story of the royal maid who won
Back to life the blind and hoary Dwimutsena's only son?
2. When in Madra's royal city Aswapati reigned of yore,
Dealing peace and equal justice to his subjects evermore,

3. Years of praying and of penance had the pious monarch passed ;
Bounteous Heav'n upon him smiling blessed him with a child at last.

4. Unto him was born a daughter beauteous, blessed with ev'ry grace ;
Ne'er a fresh-blown rose was sweeter than her blushing cherub face.

5. As the moon each night increases, as sweet buds their leaves unfold,
Grew the maiden, with each season gaining ever charms untold.

6. Blushed the rising sun out-dazzled when her fairness he espied ;
And, with shame suffused, in wonder hid himself at eventide.

7. When the age of sweet love-breathing seventeen she reached, there came,
Hymen's garland deftly wreathing, many a prince well known to fame.

8. But the princess irresponsive and as marble cold remained ;
And her suitors sad and pensive each his distant home regained.

9. How her fragile form, they wondered, had withstood sly Cupid's dart,
Knowing not that she had yielded to a humble lad her heart.

10. It had chanced one sweet spring morning, when a warm and glorious light
Floated down upon the city till it gleamed like Swarga bright ;

11. That upon her burst a vision, sweet as of young love distilled ;
Of her heart it took possession, and her soul with rapture filled.

12. Throbbed her heart with strange emotion when that vision she espied ;
Blushed she, trembled in confusion, looked with melting eyes, and sighed.

13. He was but a poor and lowly lad who thus her love had won;
Satyavan, the old and holy Dwimutsena's only son.

14. But his face was fascinating, and his eyes were full of soul;
For on God's grace meditating sought he ever virtue's goal.

15. And his form was fair and radiant, Surya's lustre in him shone;
E'er to duty's call obedient, virtue claimed him as her own.

16. Meek and modest, and with wisdom blessed, and learned in all truth,
Rich in Vedic lore and patience was this noble-hearted youth.

17. Born was he of royal parents, heir to Salwa's ancient throne,
Though in penance with his father lived he in a jungle lone.

18. Old and pious Dwimutsena o'er the Salwas held his sway;
But his foemen snatched his kingdom, and he sought his weary way

19. To a forest, where in penance rigid, as by law defined,
Lived he, hourly gathering virtue, ruling still his righteous mind.

20. Such the youth on whom the princess had her heart entire bestowed.
Him alone as lord and husband would she have 'fore God, she vowed.

21. Only once a noble maiden chooseth; if her troth be giv'n
More than once, she, say the scriptures, sins beneath the eye of Heav'n.

22. Sorely vexed was Aswapati that the daughter of his house
From the band of princely suitors failed to choose a noble spouse;

23. Choose herself a princely bridegroom worthy of her royal hand;
Choose a prince of might and lustre, pride and glory of his land.

24. But the princess, meekly bowing unto Aswapati, said:
"Pardon, father; in the forest lives my chosen lord and head.

25. Give thy holy blessings, father; Dwimutsena's duteous son,
Virtuous, noble, truth-beloving Satyavan my heart hath won."

26. Startled then was Madra's monarch, when fair Savitri thus spoke,
And his mind was filled with sorrow at the thoughts her words awoke.

27. For there flashed upon his memory words that Narad once had said:
"Sad disaster waits the maiden who young Satyavan shall wed.

28. Nor his holy vows nor virtues, nor his sacred rites nor grace,
Naught that lies in human effort can his fate ordained efface.

29. Though to Satyavan of merit more than mortal share is given,
Yet to him but twice ten summers are allowed by gracious Heaven."

30. Of these words the king bethought him and he answered with a sigh,
"On this day just twelve months later Satyavan is doomed to die.

31. Not this ill-starred youth thou namest shalt thou wed, upon my word.
Choose, I pray thee, daughter dearest, choose, my child, another lord."

32. "Be his death-day near or distant, Satyavan my lord shall be.
Him alone my heart hath chosen; let thy blessings rest on me."

33. "May the gods watch o'er my treasure! may their mandate be obeyed!
And without or stint or measure be their blessings on thee laid.

34. Heav'n preserve thee from disaster! thou hast courted Fate in sooth,
True maid's choice must be respected; thou shalt wed thy chosen youth."

35. Thus to Satyavan the princess was in holy marriage giv'n;
And with fervour prayed the sages for the pair's long life to Heav'n.

II.

1 From the palace with her husband fareth forth now Savitri;
Holy Brahmins sing in chorus: "Widowed mayst thou never be."

2. Passed they many a hill and valley ere they reached the holy seat
Where the aged Dwimutsena from the world had found retreat.

3. There a sylvan lake expanded, cool, refreshing to the view;
On its limpid bosom floated lotus white and red and blue.

4. On its banks rose in profusion fluted bamboos, bathed in gold,
Sweet bananas richly laden, tall arecas, palms untold.

5. Round their stems in graceful circles twined the slender *betel* vine;
And the *mallica* and *chempac* filled the air with scents divine.

6. And incessant in the adjoining groves of fruit and flow'ring trees,
Rose the murmur of the labour of the honey-laden bees.

7. In those leafy arbours strutted stately peacocks, proud and free;
Birds from blossomed boughs full-throated sang their richest melody.

8. Every bird of brilliant plumage, every lute-toned bird was seen
Flitting joyous, chirping, singing in that grove of vernal green.

9. Dwelling fit for gods and angels was that forest-hermitage,
Where in peace abode the sightless Dwimutsena, holy sage.

10. With her husband in the *asram* Savitri had lived a year,
Praying, and in secret keeping penance, fasts and vigils drear.

11. Tended she the aged parents of her spouse with pious care;
And their blessing every morning sought she with devotion rare;

12. Served with witching love and sweetness Satyavan, her life's dear light;

And with care each morning fed the holy fire and kept it bright.

13. Food she gave unto the hungry, to the gods oblations gave;
Night and day her intercessions went to Heav'n her lord to save.

14. With her fasts and with her vigils, sacred rites and vows severe,
Wan grew Savitri and careworn as the fated day drew near.

15. Dawned at last the dreaded morning; and with dim and sleepless eyes
Rose the princess from her praying to the All-merciful, All-wise.

16. Through the livelong night the princess had a dreadful vigil kept,
And had prayed with quenchless fervour for her husband as he slept.

17. To the holy sage and matron hastened Savitri to seek
Their accustomed morning blessing e'en before the dawn's first streak.

18. At their feet in full prostration fell she, over-charged with care;
But the princess' tribulation noticed not the aged pair.

19. "*Dhirgha Sumangali bhava*," said they with unwavering voice;
And that simple, heartfelt blessing made fair Savitri rejoice.

20. Was not that she long had prayed for? holy blessings cannot lie;
And her ceaseless supplications surely have been heard on high.

21. Burst the morn in glorious splendour on the beauteous sylvan scene;
Morning's loveliest adornment is the woodland's shade and sheen.

22. True the saying, joy's contagious. Anxious Savitri derived
Hope from outside nature's aspect; and her drooping heart revived.

23. E'en the rain-clouds, say the sages, duteous wife's commands obey;
Nought there is that wifely virtue cannot straight achieve, they say.

24. By such thoughts and hopes enheartened she resolved that through that day
She would follow wheresoever fated Satyavan might stray.

25. Sought she then her husband early, and with coaxing love she spake:
"Twelve months have I from our dwelling never strayed beyond the lake.

26. How I long my lord to follow as he to the forest goes,
Fruit and fuel with him gather, helping him in all he does!

27. Woman's place is by her husband, and to serve him is her pride;
Labour feels she not nor languor when her lord is by her side.

28. Grant me leave, my gracious husband, that I may with thee to-day
Go into the lonely jungle, trace with thee the darksome way."

29. Heard young Satyavan her accents, sweeter far than lute's sweet tone;
And his heart was filled with gladness, and his face with rapture shone.

30. So the youth with tender passion kissed his loving wife and said:
"Never since the blissful morning of our wedding hast thou made

31. Unto me request the slightest. Thee with pleasure shall I take
If my parents grant permission. To them thy petition make."

32. Then they sought their holy parents, salutations to them made;
Meekly her strange suit with reverence Savitri before them laid.

33. "Daughter, may the gods for ever on thy true devotion smile!
Suited art not thou for labour; weak art thou and free from guile.

34. Dark the jungle tracks and dangerous; never leave thy husband's side.

Heaven guard ye, dearest children!" Bowing they together hied

35. To the forest dense, primeval, in its tangled woods to rove;
He to gather fruit and fuel, she to conquer fate by love.

36. Nought knew he her depth of anguish, nor the surging grief she bore;
Though with every fleeting minute grew she anxious more and more.

37. Cheerfully had worked her husband, and a goodly pile had made,
When, fatigued, his head so stately on her willing lap he laid.

38. Soon a deathly pallor settled on his face; and stricken dumb
Savitri with wildest terror saw the dreaded hour had come.

39. Aching limbs and reeling senses, vision dazed and struggling breath
Were, as Savitri was watching, shrouded in the sleep of death.

III.

1. O her brain was like a furnace! and her heart was crushed and dry;
As she saw with quenchless anguish her beloved husband die.

2. Vain then were the holy blessing, vain her penance and her prayer.
Upon righteousness and virtue Heaven then bestowed no care!

3. So she groaned in her affliction; wildly to her throbbing breast
Savitri her lifeless consort's cold and clammy body pressed;

4. Kissed his pallid lips in frenzy, and distracted tore her hair;
Then upon the earth she madly flung herself in her despair.

5. Lo! before her in the stillness of the forest's thickening gloom,
Rose the dreaded Vaivaswata, god of justice and of doom.

6. Startled was the wife devoted when the sable monarch came;
In his eyes are kings and peasants on the day of doom the same.

7\. Rose in haste the tragic princess, due obeisance to him made;
Clinging to his feet, in meekness to the Lord of *Pitris* prayed

8\. That her husband, good and virtuous, parents' joy and young wife's pride,
Blest too with ascetic merit, longer might on earth reside.

9\. "Rise thou, Savitri, thus early stricken with affliction sore,
Of thy rare devotion never saw the world the like before.

10\. Satyavan, thy noble husband, prince of beauty, virtue, grace,
Loved alike of gods and mortals, hath fulfilled his mortal race.

11\. Sacred is thy sorrow, daughter; who can stop predestined fate?
Grieve thou not. With me now leaveth for the immortals' home thy mate.

12\. Virtuous Satyavan now knows not father, mother, faithful wife;
Earth transcending, hath his spirit risen to eternal life.

13\. Thou from all thy obligations to thy husband now art freed.
Darksome grows the lonely forest; homeward trace thy way with speed.

14\. Hasten, sorrow-stricken daughter. What avails 'gainst Heaven's decrees?
Hasten to the sage and matron, and perform his obsequies."

15\. But a woman's love is constant. And the princess meekly said:
"Pardon, Yama! wheresoever takest thou my lord and head

16\. Thither am I bound in duty him to follow; such the law:
By a duteous wife forsaken loving lord one never saw.

17\. Say the learned, when the paces seven by man and wife are ta'en
In the eyes of God the couple should as one for e'er remain.

18\. Husband dead, the wife deceases. But through him can she acquire
Knowledge true or merit holy, which alone the good desire.

19\. On her lord attendance ceaseless for the wife the laws ordain,
If she would deliverance blissful from the round of births obtain.

20. Part me not, O Lord of Justice, from my Satyavan so dear.
Duteous wife her wedded husband should, the law commands, be near."

21. Yama heard her out in silence and admired her purpose high;
Blessed her for her rare devotion; then to her made thus reply:—

22. "Daughter, living man or woman never may with Yama go,
Neither may'st thou ask that on the dead new life I shall bestow.

23. With thy husband thou canst go not and thy husband now is mine,
But whate'er else for thy comfort thou dost ask it shall be thine."

24. Even like the moon in winter smiled the princess 'midst her grief,
Grateful unto Vaivaswata, for his words brought great relief.

25. "Lo, thy grace and mercy, Yama, hath my drooping soul revived;
From thy gracious promise courage hath my fainting heart derived.

26. First and foremost for the aged Dwimutsena shall I pray;
From his ancient kingdom banished in the forest does he stay;

27. Faint and weak and void of vision is that aged sage adored;
May his strength and may his eyesight and his kingdom be restored.

28. May his offspring rule in glory; generations yet unborn
From the holy sage descended rise old Salwa's throne to adorn.

29. May my father, Aswapati, be with sons and grandsons blest.
Even this, O Vaivaswata! is sad Savitri's request."

30. "Granted is thy wish, my daughter. Blest be ever woman's love.
On thy head descend the blessings of the gracious gods above.

31. Hie thee hence, my noble daughter; longer here one may not stay.
Darksome grows the lonely jungle; homeward trace thee now thy way."

32. "Pardon, gracious monarch Yama! Pardon; I from hence will hie
Only with my wedded husband, whom thou canst not now deny.

33. Rests the world upon the virtue of the righteous, mighty Lord!
Their austerities both order and stability afford.

34. On the righteous, gracious Yama! past and future both depend.
By their truth alone the planets in their lonely orbits wend.

35. Noblest far amongst the righteous, Satyavan, beloved of all;
Dwimutsena's line hath ended if he thus abruptly fall.

36. Lord of justice! thou hast granted Dwimutsena progeny;
Yet his only son thou takest from his faithful Savitri.

37. Yama, thou art great and powerful, and no bound thy mercy knows;
Ever show the good and mighty mercy even to their foes.

38. Raise my Satyavan, I pray thee, and of us be children born,
Who may, by thy gracious blessings, Salwa's ancient throne adorn."

39. "Even so be it," said Yama; "daughter, thou hast conquered fate
By thy love. Now with thy husband go thou home with mind elate!

40. And my blessings be upon thee! Never has such wondrous love
Witnessed been on earth by mortals, or by gods in realms above."

41. Vanished then great Vaivaswata; and as from a sleep awoke
Satyavan, and to the princess words of sweetest love he spoke.

42. O her heart was in a tumult; and her arms in fond embrace
Drew him to her heaving bosom, and she kissed his radiant face.

43. Cried for very joy the princess, kissed him fondly o'er and o'er;
For she knew of fate relentless need they be afraid no more.

44. Such then is the ancient story of fair Savitri who won
Back to life from Vaivaswata her beloved Satyavan.

45. Dear to us this hallowed story; Indian wife and Indian maid
Once a year with solemn fasting supplicate the princess' aid.

46. At the hour when *Masi* passes into *Panguni* there goes
From each Indian wife petition for her lord's escape from woes;

47. And she prays with heart-felt fervour when her pious fast is o'er,
She may with her lord for ever live like Savitri of yore.

K. G. SESHA AIYAR.

NOTES OF THE MONTH.

If any proof were still required of the beneficial results of higher education in this country, it might be found in the appeal which Sir E. Cox has recently made to graduates to join the police. It is interesting as showing how an experienced official appreciates the higher standard of intelligence and conduct which may be counted upon in college-trained men, and also his belief that with them the motive of self-sacrificing devotion to the interests of their country furnishes him with a strong appeal. We are glad that in this Presidency enlightened Inspectors-General have already seen that in the graduate class they can find a leaven which may spread pure principles throughout the mass of their force.

There are signs that Muhammadan education is progressing. It may be partly due to their being older than their rivals, but it is certainly noteworthy that at recent prize-givings in Madras schools, Muhammadan pupils have secured a large proportion of prizes. Great opportunities are before the community. In Madras Government has just made a generous offer of assistance to the Anjuman, has provided the Hobart School for Muhammadan girls with an excellent new home, and is endeavouring to make better provision for the Madrissa. In the north, so far as we can gather, Aligarh is more appreciated than ever. The movement for a Muhammadan University is at any rate deepening the interest in Muslim education, and Mr. Morison's appeal for an Aligarh for Muhammadan girls marks an advance, in opinion at least.

We should not like to pass over in silence the retirement of Mr. C. M. Barrow from active educational work. Probably next

to Dr. Miller he was the most experienced prominent educationist in this Presidency, and in some departments of educational practice his knowledge was unique. His work at the Doveton College and elsewhere will long be remembered, but the development of education at Palghat and in Malabar generally is his best monument. The best wishes of all South Indian teachers attend him, and we trust that there are still before him many years of happy usefulness.

The Madras Educational Department has just lost the services of two of its senior officials. Mr. Marsden, the Senior Inspector of Schools, was the recipient of marks of appreciation in various quarters before he sailed for England a few days ago, and during his long career he has filled many posts with usefulness. His experience showed him the needs of the schools, and the textbooks which his knowledge of those needs led him to supply raised the standard of instruction in South Indian schools. He intends, we believe, to spend part of each year in India, and we do not doubt that he will still help forward Indian education.

Mrs. Brander, who has just ceased to be the Senior Inspectress of Schools in this Presidency, will be remembered as practically the pioneer in Government development of female education. The first Principal of the Presidency Training School for Mistresses, the first Inspectress, the founder of the Woman Teachers' Association, she has a place of her own in the history of education in South India. And all will agree that into her work she has put a conscientiousness and devotion that make her a bright example for all her successors. Unofficially, too, she has done much for many good causes, especially for that of Indian womanhood. We are glad to know that there is a movement to commemorate her good work. As she has settled in Madras, India will not lose her active and present sympathy.

The Madras Teachers' Guild, despite innumerable difficulties, has long since proved its value to the teaching profession. Its recent Anniversary showed that it is contemplating, under the leadership of its energetic Secretary, Mr. Yates, new methods of helping teachers. We note with interest the growth of another body in Madras, the Primary Teachers' Association. Teachers' Associations in India perhaps never rise to all the hopes formed of them, with the result that outside critics sometimes belittle them and some members lose interest. But it is no little thing that such associations should be formed at all, and if not more than two or three members met for the discussion of educational subjects, the benefit would be great. It is the few in every profession who are awake to its problems that lead it on to better things. The

more numerous and vigorous these Teachers' Associations, the less danger of teaching becoming unintelligent routine.

If we *could*, we would chronicle every indigenous example of munificence to education. Of such there are more than is commonly supposed, probably as many as there were in the early days of English Universities. *Such a chronicle as is prepared from time to time in America could scarcely fail to stimulate giving.* Of medals and prizes an Indian University must have almost as many as Cambridge. What is wanted now is the foundation of scholarships. We are glad, therefore, to hear from the Punjab that Prince Harnam Singh has given Rs. 50,000 to establish scholarships for Indian Christians. The day is not yet come when restriction of prizes and scholarships to particular sections of the community will be a thing of the past, but we trust the Prince's example will lead others to establish scholarships, if not open to all, at least open to this or that class. It is not to be forgotten that even to this day for some of the highest prizes in English Universities only sons of clergymen are eligible, and that in their colleges a large number of scholarships are open only to men from particular schools or counties.

One of the events of the month has been the receipt of news from the *Discovery*, the British ship which is engaged in the exploration of the Antarctic Regions. It has advanced to a point considerably nearer to the South Pole than has ever been reached before though still nearly 500 miles from it, and has made scientific discoveries which are said to justify the expense of the expedition. It is to remain another year and will doubtless have still further achievements to report on its return. On the other hand Arctic exploration is temporarily out of favour. It is stated that there is nothing more to learn from it, and though recent expeditious have more nearly approached the Pole than their predecessors, it is agreed, it seems, that further expeditions would not be justified. But as long as the spirit of adventure remains in human nature, until the Pole is reached men will be found ready to attempt to reach it. Still it is perhaps as well that the attention of the adventurous navigator should for the present be diverted from the North to the South.

New periodicals are constantly reaching us with the request that we will notice them. Few things are more significant of the stir of thought and activity in modern India than the multitude of journalistic enterprises, many of which must involve a great sacrifice of time, labour, and money to their promoters. It is a pleasure to see how in this quarter and in that—*e.g.*, at Rajahmundry by *The Carlylean*—old

students of the College are thus endeavouring to promote reform. At the same time conservatism is making more use of periodical journalism too. A new bi-monthly called *Indian Progress*, for example, seems to find its *raison d'être* in criticising those usually regarded as reformers and in pouring cold water—scarcely, we should have thought, just now a very necessary process—upon their projects and ideas. Naturally all these publications do not appeal to our sympathy equally, but we appreciate the public spirit shown by the promoters of each, and rejoice to see in them the signs of awakened interest in matters of importance to India's moral and social life. And out of the discussion we are sure good will come. In the words of the motto of one of our College Societies—"Truth's like a torch, the more 'tis shook, it shines."

LITERARY NOTICES AND NOTES.

Theosophy Examined. By Arthur H. Ewing, PH. D. An Address delivered at Allahabad, India. Price 1 Anna. North India Tract and Book Society, Allahabad.

THIS pamphlet puts in small compass, in a lucid style, without any trace of controversial bitterness, the fundamental differences between Theosophy and Christianity. The author recognises the high ideals of Theosophy—the Fatherhood of God, the Brotherhood of Man, and that life is given for service; but he shows conclusively that the impersonality of the Supreme Being taught by Theosophy is inconsistent with the Fatherhood of God; that the practice of caste, justified by many Theosophists from their peculiar doctrine of the "Aura," is opposed to the Brotherhood of Man, and that the doctrine of *karma* held by believers in Theosophy takes away all stimulus to service for others.

The fundamental principles of Theosophy are shown to be six—"(*a*) The Impersonality of the Supreme Being, (*b*) the Unity of the World and God, (*c*) the ecstatic character of the higher knowledge, (*d*) Karma, (*e*) Re-incarnation, and (*f*) the magical power of certain collocations of letters and words. With certain variations these are the principles of all Theosophists from Yajnavalkya, the great sage of the Upanishads, down through Plotinus and Porphyry, the leaders of Neo-Platonism, to Spinoza and his pupil Schopenhauer."

Each of these principles is subjected to a short but searching criticism, and shown to be untenable or to belong to the large number of unproved hypotheses that men have been led to employ to account for certain phenomena. Several of these fundamental principles are shown to lead to disastrous results. "Karma has killed enterprise, and sapped the foundations of national energy wherever it has been believed in,

whether under the name of fate or *qismat*, and it therefore stands convicted of falsity on the ground of experience."

Dr. Ewing also shows that the ideals, or, as he calls them, "the campaign material," of Theosophy are borrowed lights. "They have been attached as ornamentation to the system, but are no integral part of it. Theosophy in its present campaign has the theory of these ideals, but it does not possess the *dynamic* required to realize them. You cannot make a barren tree bear good fruit by changing its name."

We commend the book to all who are interested in Theosophy, and who want in brief space an intelligent and sympathetic criticism of the system. The little book will doubtless be on sale at most of the Tract Depôts in the country.

Shakespeare for Indian Homes. Othello. By A. Madhaviah, B.A. Srinivasa Varadachari and Co., Madras.

We welcome the first of Mr. Madhaviah's Shakespeare series for Indian Homes. It is a Tamil translation of *Othello*, one of the greatest if not the very greatest of Shakespeare's tragedies. The idea of translating and popularising Shakespeare's plays in this country seems neither new nor unnatural, but the difficulties attending such a task are great enough to have deterred the stoutest hearts. But Mr. Madhaviah's attempt has been on the whole a success. He has a simple, charming and dignified style, which brings out with great skill the spirit of the original. It may be said to his credit, that the force, suggestiveness, brevity, and different shades of meaning suffer less than might have been expected, as he has judiciously departed from a literal following of the original, when the passages require it, to suit the idiom of the Tamil language. Thus in Act III, Scene III, "I like not that," is translated into "அது நன்றாயில்லையே"; and the excellent way in which the translation of that conversation between Othello and Iago reproduces the cunning and shuffling nature running through the whole, can be cited as an instance of this feature of the book.

When explanations were necessary regarding some foreign customs and such like things, the author has added foot-notes which make the meaning clear and easily understood. The book is made attractive by a picture of the poet, at the beginning. A short account of the life of Shakespeare, and of the story and plot of the drama, is also added, and the general get-up of the book leaves little to be desired. If the work meet with the success it deserves, and inspire the author to further efforts in this direction, a great deal might be done in the way of bringing the East and West together, in sympathy and admiration for the master singer of England—nay of the world. Kalidasa's dramas have found admirers and translators in many of the countries of Europe, and it is no wonder if among the educated men of this Presidency, many of

whom have had the good fortune to sit at the feet of that true exponent and teacher of Shakespeare in this southern land, Dr. Miller,—to whom the treatise is dedicated—some do attempt to make the study of Shakespeare wider and more common, through the medium of their own languages.

Macaulay's Essay on William Pitt, Earl of Chatham with introduction and notes by Mark Hunter, M.A. (Oxon). Longmans, Green and Co., London, New York and Bombay. 1903. Price 2s. net.

Mr. Hunter has taught us to expect thorough work from his pen and this little book, which has been prepared for Longmans' series of British classics for India, will not detract from his reputation. The explanatory notes are clear; the historical ones helpful and accurate. He has subjected every statement of Macaulay's to the light of the original authorities and in this way is able to save readers from too blindly accepting the *dicta* of the great Whig essayist. To follow Mr. Hunter's notes should be to many an Indian student a training in preciseness and fidelity to truth. The Introduction is an endeavour to estimate Macaulay as a man and as a writer, and to sum up his work in this essay in particular. Mr. Hunter's text is Carlyle's description of Macaulay as 'a really forcible person but unhappily without divine idea.' One rises from this as from many other criticisms of Macaulay with the feeling that there should be more weight given to his merits than is given. The catalogue of his defects is so long and that of his merits so short that the ordinary reader feels as if the latter are as dust in the balance. And yet it is incontestable that Macaulay's Essays are wonderful productions. The critic says their merit is vivacity; their faults are legion. But that vivacity,—what is its secret? How is it that none can make history so interesting to-day? In it are included a score of qualities which if set out in detail instead of being dismissed under the none too complimentary term *vivacity* would go far to redress the balance. Moreover critics like Cotter Morrison have applied to Macaulay standards they would have thought of in relation to scarcely any other writer. Mr. Hunter, but for Cotter Morrison's example of censoriousness, we are convinced, would have given a clearer and better-proportioned estimate of Macaulay. Perhaps too he is a little hard upon this Essay, for Macaulay's object was much less to give a sketch of the period than to show Pitt's relations to the people of importance in his day. Mr. Hunter has secured for the illustration of his book portraits of Macaulay, Pitt and several of his contemporaries. Also he has drawn up a chronological table in which the history of the time the events of Pitt's life in relation to it are clearly set forth.

A General Geography for Indian Schools. By W. H. Arden Wood, B.A., F.C.S., Principal of La Martinière College, Calcutta. With maps. Macmillan & Co., Ltd., London, Bombay and Calcutta. 1901.

The High School Manual of Geography. With Maps and Illustrations. Fourteenth Editition; revised and corrected to January, 1900. London: Allman & Son, Ltd.

Arnold's New Shilling Geography. The World with special reference to the British Isles and Empire. London: Edward Arnold.

The School Geography. By Ernest P. Ghosh, A. Sc. (Durham), F.R.G.S. (London), of Gray's Inn, [illegible]rister-at-Law. Calcutta: The National Printing and Publishin[illegible] House. 1902.

One would fain hope that the number of new geographies and new editions of old geographies is a sign that there is a revival of interest in that most important subject and an improvement in the method of teaching it. Geography is a most fascinating subject and yet in India it is one of the most unpopular. This is due no doubt partly to the narrowness of the Indian outlook. People are not interested in what is going on even at their doors and still less in other countries. But partly the cause of the unpopularity of geography is bad teaching. Teachers do not attempt to make the subject interesting, no doubt because they do not feel any interest in it themselves. Hence the geography lesson becomes a mere repetition of lists of names. All facts stated in the class-book are regarded as being of equal importance, and the more obscure a place is the more likely is it to be fixed upon as a proper subject for examination. One step towards the improvement of teaching has already been made by the improvement of class-books, and the four volumes before us are for the most part good examples of the improved type. Mr. Ghosh's book is the least attractive in appearance; it is more upon the old lines; and there are a good many misprints in it. The information it gives, however, is accurately and clearly stated, and it has the advantage of being cheap. Arnold's New Shilling Geography is as cheap as Mr. Ghosh's little book and is more interestingiy written. Its get-up also is much better. A good deal of attention is paid in it to Greater Britain and it contains a useful appendix of statistics. The High School Manual, which is a much larger work, also pays special attention to the British Empire. Two features of this work which commend it are the coloured maps it contains, which, though necessarily small, are clear, and its useful short historical notes on different places, especially on British possessions. None of these geographies are

sufficiently full in their treatment of India to make them suitable for use in Indian schools. The same complaint, however, cannot be made as regards Mr. Wood's book. Being specially written for India due attention has been bestowed upon that part of the subject. At the same time a proper amount of space is devoted to the rest of the world, and there is a useful introduction dealing with astronomical and physical geography. As Mr. Wood in his preface says that he will be grateful to any one who will point out mistakes, we may mention that Salem is not north of the Shevaroy Hills.

Lady Rose's Daughter. By Mrs. Humphry Ward. Macmillan's Colonial Library.

In the Paris of pre-Rev ion days the salon of a certain Madame du Deffand was the gatheri place of many of the leaders of French society and thought, among w om may be mentioned Turgot and d'Alembert. Madame du Deffa l brought into her home Julie de Lespinasse, the natural daughter f Comtesse d' Albon. After a time Julie's wit won for her the admir ion of many of the *habitués* of her patroness' salon, especially of d'Alembert, with the result that after a period of strained relations an open quarrel took place, and the younger woman left the older, and started a salon of her own. In *Lady Rose's Daughter* Mrs. Humphry Ward skilfully takes this old French quarrel as the basis of her plot, but transplants it to modern England. Lady Henry Delafield and Julie le Breton are the representatives of Madame du Deffand and Julie de Lespinasse, and Lady Rose Delaney stands for the comtesse. Turgot perhaps suggested the figure of Montresor, the all-powerful War Minister, once Lady Henry's closest friend, whom Julie however for a time twists round her fingers; but there is no d'Alembert, and the rest of the *dramatis personæ* are very modern English aristocrats, diplomatists and soldiers. From the time of the separation from her patroness also Julie's history bears little resemblance to that of her historic namesake. The interest is thus diverted from the course we at first expect it to follow, and instead of centring on a struggle for influence between the old and the young, becomes interest in a variation of the old conventional theme of love. Mrs. Humphry Ward has learned how to make her characters real without tracing their history up to their appearance in the novel through page after page, and she discusses no problems. The book is a bright interesting story which the ordinary novel-reader will consider by far Mrs. Ward's best novel. Others will perhaps miss the seriousness, the grapple with problems, the purple patches of description that distinguished *Robert Elsmere.* This is certainly less elaborate—less artificially constructed and less splendid ali e than Mrs. Ward's earlier books—but it is

almost as obviously the work of a person of unusual culture and knowledge of life.

Notes of Lessons on the Herbartian Method, (based on Herbart's Plan) by M. Fennell and Members of a Teaching Staff, with a preface by M. Fennell, Lecturer on Education. Longmans Green and Co., London, New York and Bombay. 1902.

THIS is one of the best books on notes of lessons that we have seen, and teachers who are interested in their subject will find much in it that should prove helpful to them in the work—too often neglected—of preparing for teaching a class. One of the chief faults in Indian school-teaching is that the teachers often have but little knowledge of—or, what is worse, little interest in—the subjects they are teaching. Hence they are satisfied with a dismal routine which consists chiefly in trying to discover whether their boys have committed to memory with greater or less accuracy the prescribed text-books. The study of these notes will make any honest teacher see how much more there is in real teaching and will stimulate him to improvement.

The "Steps" in the Herbartian Method are five in number: Preparation, Presentation, Assimilation, Application or Association, and Recapitulation. Preparation here means not the teacher's preparation *for* the class but his preparation *of* the class for the new knowledge which he is about to impart—the bringing of the class up to the point at which they will be in a state ready to benefit by the new cognitions which he is to present. The notes deal with all kinds of lessons and, as we have indicated, should be found most suggestive by thoughtful teachers. We have noticed one misprint—*place* for *plane* on page 143.

The Teacher's Manual of Composition: Vol. I. Junior Course. By Robert S. Wood. Macmillan & Co., Ltd., London. 1901.

THE teaching of English composition is one of the subjects that teachers find to be most difficult. If it were better taught in the lower classes boys would have a much better grasp of English by the time they come to the High School clasess. As it is, too often there are boys in the Fourth Form who can hardly write a single sentence grammatically. This Manual should be found very useful by teachers of Lower Secondary classes, and even in the High School also. The examples given are, of course, intended for English children, and a teacher would have to use his common sense and find examples and narratives which Indian children would readily understand. Mr. Wood's previous book on *Word-Building* seems to have been found very useful in England. His aim in this little work is "to suggest varied and comprehensive methods of *teaching* Elementary Composition to

young speakers and writers," and, as has been indicated, we consider that Mr. Wood has achieved his object.

English Conversation, Reading Lessons, &c., for Standard III. (Printed to meet the requirements of the Madras Educational Rules.) By A. Perianayakam, B.A., Headmaster, C. M. High School, Srivilliputtur. Price, 4 As.

To write an English Primer for school children is no easy task. We have recently examined many Primers, and they are all more or less faulty. This is no exception to the rule. The Tamil child is taught words and sentences which he is very rarely likely to use, and some of them will surely lead him astray. The use of the little word "it" is very rarely mastered by the Indian student; and when he is taught in childhood to say, "Is it?" "To it," "He is at it," "Is it on us?" and similar sentences, which have no meaning in themselves, he is not likely to use the pronoun idiomatically. Then the art of questioning is not idiomatically done; for we have such questions as these:—"What make the mighty ocean?" "Have you seen ink?" "Show your head." "What is the young one of a cow called?" "Cry like a crow." "What does *this* boy do?" There are also sentences which no child should be taught; for we must confess we do not know what they mean, as, "Hang the slates down," "Clean your slates and hang them down." The book is nicely printed; but we *cannot* recommend the book for use. It is possible that the book is better than many; but if any child learns English after the pattern of this book, he will certainly speak the language unidiomatically.

Selections from Campbell, edited with Introduction and Notes by W. T. Webb, M.A., late Professor of English Literature, Presidency College, Calcutta. London: Macmillan and Co., Ltd. 1902.

Campbell is probably not much read now except in schools, but he has several qualities that will make him continue to be studied as a school classic. Mr. Webb has included in this little volume all the well-known pieces as well as some poems, or extracts from poems, that are less commonly read. His notes are not too numerous, and they usually deal with things that are likely to be real difficulties to school-boys. The introduction contains a short biography, and a useful critical estimate of Campbell as a poet, in which both his faults and his excellences are carefully noted.

Longman's Junior School Poetry Book, edited by W. Peterson, C.M.G., LL.D. Longmans, Green and Co., London, New York, and Bombay. 1902.

THIS is an excellent anthology, and Principal Peterson of McGill University, Montreal, who has compiled it has succeeded in making a little book which will be much appreciated doubtless both in Great Britain and Canada. It contains many of the old favourites, but also many less well-known pieces which, however, deserve to become better known. It is very difficult to say what children will like and what they will not like in the way of poetry, but it is to be feared that some of the features of this book which will make it attractive to children in the West will prevent it from appealing in the same way to children in the East. The objects described, so familiar to Western children, are many of them altogether unknown to children in India, and while, no doubt, the strange has a certain attraction for a child, if it requires much explanation the interest is apt to vanish. We can hardly hope, therefore, that this collection will be largely adopted for the use of schools in India.

In the World of Books, an English Reading-Book for Middle Forms. Edward Arnold, London.

THIS is one of the series know as Arnold's Literary Readers. The test of a Reader is the teaching of it, but, judging this volume without that, we may say that the extracts are interesting and calculated to make boys wish to read more of the famous books from which many of them have been taken. This is a useful function which such a Reader often performs, and is the chief excuse for collections of short pieces. We do not consider, however, that this Reader though it is well got up and consists of carefully selected extracts is very well suited for use in an Indian school. The extracts are too difficult for any but the Matriculation Class, and in that class it is better to have as an English text a book containing a small number of somewhat long pieces, instead of, as in this Reader, a large number of short extracts.

The Globe Poetry Reader, for Advanced Classes. London: Macmillan and Co., Ltd. 1902.

THERE is nothing to call for special remark in connexion with this poetry Reader. It is for the most part a collection of some of the best lyrical poems in the English language from the time of Shakespeare to that of Kipling. The less known pieces are also well-chosen.

Macmillan's Spelling for Promotion. Junior: Parts I and II. By R. F. Macdonald. Macmillan and Co. Price twopence each.

The idea of these books is good. But we are of opinion that the old-fashioned method of making a child spell the word again and again till he can do it correctly is better than compelling him to learn such sentences as these :—"We tack the mats at the dance," "A lass has the hank," "Get a reed that bends by the keel," "The straggler gave the infant a packet from the galley," "We can stretch the tress of hair out of curl." It may be a sort of ingenious puzzle to make sentences to introduce certain words; but if they are of the kind given, they will be of little real help to Indian children trying to learn English. The books are not suited for use in India.

Macmillan's Story Readers. By Evelyn Sharp. Book I., 10*d.*; Book II., 1*s.* Macmillan and Co.

The two books are full of healthy stories suited to English children, and they are well illustrated and printed. Indian children would have great difficulty in understanding the stories, as they are full of child-life in England.

Macmillan's Summary of English History on the Concentric Plan: (Senior). London: Macmillan and Co., Ltd. 1902.

This little book is what it calls itself, a summary, and not a cram-book. It would not be easy for a school boy who had learned it off by heart to pass any examination, and yet a boy who had mastered it would have an exceedingly good idea of English History, though the summary contains but forty-seven pages printed in pleasantly large type.

A School Geometry. Parts I. and II. By H. S. Hall, M.A., and F. H. Stevens, M.A. London: Macmillan and Co., Limited, 1903. Price 1*s.* 6*d.*

This little volume, which deals with the subject-matter of the first book of Euclid, is the first instalment of a complete School Geometry based in the main on the recent recommendations of the Mathematical Association. The authors strongly advocate a short preliminary course of lessons of a practical and experimental nature as an introduction to the study of this work, but they also point out that their book, containing as it does illustrations of a numerical kind and providing a graphical and experimental course side by side with the usual deductive exercises, is, so far as it goes, complete in itself. Theorems and problems are arranged in separate but parallel courses, problems being treated as practical applications of theoretical propositions, and the method of hypothetical constructions is employed. The subject is placed on the basis of commensurable magnitudes, by which means certain difficulties beyond the grasp of beginners have been postponed,

and the fundamental theorems in area have been reduced in number, simplified, and brought into line with practical applications. An attempt has been made to curtail the excessive body of text or what has hitherto been regarded as bookwork. Euclid's order of propositions has not always been adhered to, but the authors think it desirable for the present to preserve the essentials of his logical sequence. On the whole this work departs less from the lines laid down by Euclid than do most of the proposed substitutes for Euclid that we have seen, and we are inclined to think that this is a recommendation rather than a draw-back. While Euclid is far from being a suitable introduction to the study of Geometry, there is undoubtedly much in it that is worth conserving. Experience alone can determine whether success in the attempt to reform the study of Geometry can be attained along the middle way, but it seems to us reasonable to seek success along that way. And certainly, to judge from the present instalment of the work on which they are engaged, Messrs. Hall and Stevens deserve to obtain a large measure of success.

Elementary Geometry. By Chintamani Mukerji, B.A., Allahabad : The Indian Press, 1903. Price 10 as.

THIS work, which is an attempt to present the subject-matter of the first two books of Euclid in a manner more suitable for beginners than Euclid's, shows that the author is fully alive to the defects of Euclid as an elementary text-book of Geometry. It does not show, however, that he possesses all the qualifications necessary in the writer of a satisfactory substitute for Euclid. It is rather wanting in clearness of conception as well as in clearness of expression, and it is by no means free from the prolixity which is one of the most objectionable features of Euclid. The diagrams are on the whole fairly creditable for an Indian publication, but the second and third figures on page 68 are not so accurately drawn as they ought to be.

James and Molé's French Dictionary. Macmillan and Co., Limited. London. 1903. Price 4*s*. 6*d*.

MESSRS. MACMILLAN have done well to secure a French dictionary for school use more up to date than that which hitherto has represented them. We have tested their new book in many ways and found it satisfactory, and we have compared it with Masson's for which it is we suppose intended to be the substitute. Masson gives information about French history and literature and crops which are not included here; also it furnishes hints on the etymology of French words. But how much more complete this is as a dictionary can be made clear by such facts as these taken at random. Of French words beginning with *bac* the old dictionary gives 10, the new 31: of English words beginning

with *sli* the old gave 52, the new 96. Idiomatic phrases connected with each word are carefully given. We have found the book serviceable, and so far we have not noticed any error or omission. As already implied it consists of two parts, French-English and English-French: the attempt has been made to bring both thoroughly up to date. Aids to pronunciation are given in both parts.

How to read French. By H. Blouet, B.A. Relfe Brothers, Ltd. London.

M. Blouet's professed aim is to assist learners to pronounce French, by furnishing them with a few clear directions and exercises. The exercises are short simple interesting tales, but as they require for translation a fair knowledge of grammar they are beyond the reach of the mere beginner for whom the hints on pronunciation must be intended. We have noticed that from the vocabulary some words used in the stories are omitted. With this exception the main part of the book seems well adapted to serve as an exercise-book for pupils who have passed the first stage in the study of French.

Quintus Curtius Rufus, Book VIII. Chapters ix—xiv. C. J. Phillips, M.A.

Cornelius Nepos, Vol. II. Greek Lives. H. Wilkinson, M.A.

These are volumes in Macmillans' Elementary Classics Series, priced at 1*s*. 6*d*. each. The first contains the account of the invasion of India by Alexander to the victory over Porus; the second Lives of Greek commanders of the fourth century B.C. from Timotheus to Timoleon. The latter has a few illustrations. Both have introductions, notes and vocabularies.

Mr. Phillips avails himself of the results of McCrindle's and Hogarth's researches and by their help is able to make clear the few difficult passages in the narrative.

Latin Elegiacs and Prosody Rhymes for Beginners. By C. H. St. L. Russell, M.A. Macmillan & Co., Ltd., London, 1902.

If in this country anybody is anxious to practise himself in Latin verse-making, he could not do better than begin with this book. The necessary rules are given in a form that makes them easy to remember; and an abundant supply of exercises is given of the simplest kind. The beginner who works through these can scarcely fail to have acquired to some extent the half-mechanical knack of tagging together passable hexameters and pentameters.

Mr. S. Krishnaswami Iyengar, M.A., of the Central College, Bangalore, has sent us two pamphlets entitled *The Chola Ascendancy in Southern*

India and *The Chola Administration,* 900—1300 *A. D.* reprinted from *The Madras Review.* The writer has given no little pains to the study of the epigraphical evidence which the researches of Dr. Hultzsch, Mr. Venkayya and others have supplied, and has done useful work in calling attention to one of the great periods of South Indian history. He shows a proper disposition to examine critically the somewhat high-falutin' assertions of triumphant success made by some of those whose inscriptions have reached us. We trust that he will continue his researches, and that others will join him. Our only complaint is that he has yielded too much to the idea once prevalent among Western historical scholars of the documentary school that, so long as the facts are set down, style does not matter much. Some day a Macaulay will arise in India and clothe in fitting dress the facts with which Mr. Krishnaswami Iyengar deals. Then people will realise at last how interesting Chola history is.

Literary Notes.

Yet another volume is being added to the *Dictionary of National Biography*—an Index and Epitome, which is to be a brief guide to the huge Dictionary and Supplement. The Index contains 30,378 separate biographical summaries, and to each summary is appended the volume and page of the Dictionary and Supplement where the full article appears. The "Index and Epitome" contains 1,464 pages and has been edited by Mr. Sidney Lee, assisted by Mr. Richard Greentree as Sub-Editor. Mr. Lee is at present engaged in a lecturing tour in the United States where he has received a very warm welcome.

The next portion of the Oxford English Dictionary to be published will be a double section, containing the words from "Onomastical" to "Outing" 3,885 in all, with 13,253 quotations. In view of the Bacon-Shakespeare controversy it is interesting to learn from Dr. Murray that *out*-verbs as a class were apparently eschewed by Bacon. He says: "It is noteworthy that while Shakespeare uses 54 of these verbs, for 38 of which he is our first, and for nine of them our only, authority, we cite Bacon only for two, one of which, indeed, *out-shoot,* had in those days of archery, been in common use for more than seventy years. The contrast between the language of Bacon and that of Shakespeare in this respect is the more striking, seeing that other contemporary authors, *e. g.,* Ben Jonson, used these *out*-verbs almost as freely as Shakespeare himself, without however yielding anything like the same number of first instances." The Baconians will, no doubt, find in this a new proof of the truth of their theory, for they will urge that there must have been a special reason for Bacon's refraining from

the use of these verbs. The total number of words in the Dictionary, including the forthcoming double section, is so far 165,654, and yet *Notes and Queries* constantly publishes lists of words that have been omitted.

An *Athenæum* reviewer describes the new catalogue of the London Library, which now contains 200,000 volumes, as "the most perfect catalogue of any English public or subscription library, with the possible exception of the British Museum." At the same time he raises one or two questions which are of interest to any one who has ever tried to make a catalogue. For example he remarks: "Surely the proper place for a biography is under the name of the man of whom it treats rather than of the person who writes it." "Surely" the reviewer is wrong, when the catalogue is one that is arranged according to authors as is the case with that of the London Library. Would he expect to find Xenophon's Memorabilia catalogued under Socrates or Farrar's life of St. Paul under Paul. The natural place for a biography to appear is under its author's name with a cross reference from the subject of it. As we pointed out some time ago, it is very easy to stigmatise a catalogue as pedantic because it contains entries in unexpected places, as for example *The Mill on the Floss* under Mrs. Cross instead of under George Eliot. But though consistency is by no means always a virtue, it is so in a library catalogue, and if once a principle of cataloguing is adopted it should be consistently carried out even at the expense of a charge of pedantry.

Several well-known writers have passed away during the last few weeks, among whom may be mentioned Dean Farrar, Mr. C. G. Leland and Mr. J. H. Shorthouse. Dean Farrar was an energetic clergyman, an eloquent preacher and for a time a voluminous writer. He will probably be remembered best for his *Life of Christ*, a work which, though, or because, it was written in a somewhat florid tyle, acquired great popularity. His books for boys *St. Winifred's* and *Eric* were once popular but probably are little read by school-boys now, and *Eric* certainly hardly deserved to live. Mr. Leland was an American of curiously varied attainments. He first came into notice as the writer of some amusing verse—"The Hans Breitmann Ballads." These ballads, written in a quaint mixture of German and English, recounted the doings and philosophy of a German-American roysterer. They were much read about thirty years ago, and it is as the creator of Hans Breitmann that Mr. Leland is probably known. He was, however, interested in all kinds of out-of-the-way studies, and has made valuable contributions to folklore and philological literature. Mr. Shorthouse was a manufacturer who in middle age suddenly took the reading public of Great

Britain by storm. In 1881 he published his first book *John Inglesant*, and at once it became the book of the year. It is a novel dealing with the time of Charles I., but it is worlds removed from the ordinary historical novel of the present day. Mr. Shorthouse wrote a few other novels, but none of them achieved the success of his first book though they are graceful pieces of work.

Professor Skeat has contributed an interesting letter to the *Athenæum* on the subject of the authorship of *The Flower and the Leaf*, a poem long ascribed to Chaucer. He is inclined to believe, and gives arguments in support of his belief, that the writer of the poem was Margaret Neville, the youngest sister of the King-maker and Countess of Oxford.

In an article entitled " Held as Read " the *Academy* deals with the complaint that the world's classics are much spoken of but are now-a-days little read. It admits the fact, but goes on to maintain that the world's classics were never widely read. At all times there were the fit and the few to whom great works appealed. They were always few: the only difference is that now-a-days people flock to the circulating library instead of finding their amusements "in the circus, the arena, the cockfight, or the bear pit." There is much truth in this, but it is to be feared that a good many people now-a-days spend their time over ephemeral trash who in former days would have read good literature. For example, was not the reading of the Bible, apart altogether from religious considerations, an immense intellectual and literary training? And is it not a fact that the Bible now is not so much studied as it was in the days when free libraries were unknown?

SCIENCE NOTES.

THE researches of Professor and Mme. Curie on the properties of radium have culminated in the very extraordinary discovery that it has the property of continuously emitting heat. It has been known for some time that certain rare metals emit radiations by which an electroscope may be discharged and other electrical effects produced, and it was while Professor Curie and his talented wife were engaged in the investigation of these radiations that they discovered a new element which exhibited them to such a marked degree that they called it radium. Last year they determined its atomic weight and found it to be 225, its place in the periodic table being in the group of the metals of the alkaline earths and in the last series with thorium and uranium.

THE experiments by which it was shown that radium emits heat continuously were made in two ways. One was by the thermo-electric

current which it developed. Two small bulbs were taken, and one gram of radiferous barium chloride containing about one-sixth of its weight of radium chloride was put into one of them and the same weight of ordinary barium chloride was put into the other. The bulbs were then placed under similar thermal conditions with a thermo-electric junction in each, and it was found that the bulb containing the radium compound was $1^{\circ}\cdot5$ C. (or $2^{\circ}\cdot7$ Fahr.) hotter than the other. The second experiment was made with a Bunsen ice calorimeter. When the bulb containing the radium compound was introduced into the calorimeter, the mercury commenced to move along the tube at a uniform rate and when the bulb was taken out it stopped.

From these experiments, which are described as being preliminary and only roughly quantitative, in the paper announcing the discovery which Professor Curie has contributed to the *Comptes Rendus*; it is calculated that a gram of pure radium would give off a quantity of heat equal to about one hundred calorics per hour, or 22,500 gram-atoms per hour, a number comparable with the heat of combustion in oxygen of a gram-atom of hydrogen. This has been expressed in a way more intelligible to the general reader by saying that radium would melt more than its own weight of ice every hour, or that half a pound of it would evolve in one hour heat equal to that produced by the burning of one-third of a cubic foot of hydrogen. This emission of heat goes on without combustion, without chemical change of any kind, and without any change in the molecular structure of the radium, which remains of the same weight and spectroscopically identical after many months of continuous emission of heat.

Sir Oliver Lodge thinks that this emission of heat from radium may be a consequence of what Professor Rutherford of Montreal has observed in connection with radium, *viz.*, that it emits positively-charged particles, which are probably atoms, with a speed comparable to one-tenth of that of light. The emission of one million atoms per second would only reduce the weight of the radium by the twentieth part of a milligram per century, while their emission at such a speed would represent an amount of energy equal to that which would melt a milligram of ice every hour. Also, since these atoms are not at all of a penetrating kind, but are easily stopped by obstacles, they would most of them be stopped by a small thickness of air; and if the rate of escape of heat were such that on the average it accumulated for one minute before escaping, the temperature of the source and ambient air, with an assumed heat-capacity equal to that of one milligram of water, would be raised one and a half degrees centigrade.

A CERTAIN amount of radio-activity has been observed even in the case of common substances such as tin, silver, zinc, lead, copper, and platinum. The Honourable R. J. Strutt, who has made this discovery, states that he had small cylinders made of these substances, and a central wire, charged, and connected with an electroscope, formed the leaking system. The leakage was measured by timing the movement of the gold leaf over the scale division of a microscope with micrometer eye-piece focussed upon the leaf. The rate of leakage in scale divisions per hour was found to be for tin 3·3, silver 1·6, zinc 1·2, lead 2·2, copper 2·3, and platinum 3·9. A crystal of uranium nitrate was then attached to the platinum cylinder and the leakage was found to be thirteen times greater than before. The radio-activity of uranium for an equal area was thus found to be 3,000 times greater than that of platinum. Mr. Strutt accordingly considers that the radio-activity of the ordinary substances may be due to traces of the more active substances. Radium is 100,000 times more active than uranium, and uranium 3,000 times more active than the most active of the substances he has experimented with. One part of radium in three hundred million would thus suffice to account for the observed effects.

DR. J. HANN of Vienna has investigated the records of the direction and force of the wind at mountain observatories in Europe. The method he adopted was to deduce the wind components according to the four rectangular directions and calculate the daily range by means of trigonometrical series. The differences of the hourly values from the daily means so obtained exhibit the daily variation both of direction and force, freed from the prevalent wind direction and depending only on the influence of the sun. He has shown in this way that the wind daily rotates with the sun about these mountain peaks, being easterly in the morning, southerly at noon, westerly and north-westerly in the afternoon, and northerly at night. In all four components a large semi-diurnal period exists, which equals or even exceeds that of the whole-day period.

THE Fata Morgana of the Straits of Messina has been carefully studied by Professor Boccara of Reggio. He has observed displays in three different forms—*viz.*, an aerial morgana, a marine morgana and a multiple morgana. In the first case, the houses on the Italian coast at Gallico were seen to be considerably elongated and projected on the Sicilian coast. In the second case, arches corresponding to some railway arches above the cemetery of Messina were seen standing below the sea line. In the last case, various phases of these phenomena were seen in succession. All these appearances can be explained as due to variations in atmospheric density, which produce refraction effects.

The Straits of Messina are peculiarly adapted for them both by their topographical peculiarities and by the meteorological conditions not infrequently existing there. The conditions required are hot weather, extreme clearness of the air, combined with a thin veil of mist over the Sicilian coast, a slight wind from the north, and a calm sea.

IN an interesting book, entitled *The Wild-fowler in Scotland*, Mr. J. G. Millais describes Loch Leven as the great meeting-place and sanctuary of the ducks—a sort of "gathering of the clans"—for the whole of the south-east of Scotland. His observations of the wild-goose there and at other lochs and marshes have led him to form a high opinion of its intellectual powers. "People say 'as silly as a goose,' but never was a more foolish comparison. Of all birds, geese are the most intelligent. Conspicuous, too, are they for bravery and domestic affection. In the particular art of defending themselves against the wiles of the fowler, whether afloat or ashore, they have absolutely no equal; and this, I need hardly say, adds greatly to the pleasure of pursuing them. It is a game of mind against mind, and one in which the goose is not uncommonly the winner."

RECENT PERIODICAL LITERATURE.

THE first four articles in the April number of the *Nineteenth Century and After* deal with the present condition of the Church of England. The first of these, entitled 'The Crisis in the Church,' is contributed by Lord Halifax, who writes from the standpoint of the extreme High Church party. From this point of view he attacks the Church Discipline Bill which was read a second time in the House of Commons on the 13th of March last. He holds strongly that the laity of the Church possess the most undoubted right to have the Church services and privileges as provided by authority at their disposal, and not to have that right infringed by the private taste and fancy of the officiating minister; but this does not mean, he says, that every Englishman as such has a right to interfere in the internal affairs of the National Church. He deprecates an appeal from the Church to Parliament, since from his point of view such an appeal recognises a right which cannot be admitted. The fact ought to be recognised, he says, that the existing relations of Church and State in England are an anachronism—the result of a general agreement in regard to religion that has ceased to exist. It is not unlikely, he thinks, that the question of disestablishment may be brought forward at no distant date, and while in his opinion the difficulties which the conflict would raise would give cause for the gravest anxiety he believes the result of the battle would be for the ultimate good of the Church. That the result would be for the ultimate good of Christianity there can be little doubt, but as to how "the Church" would come out of the conflict is not quite so clear. If Lord Halifax and his party are really in earnest, it is hardly conceivable that what is now the Church of England can remain much longer a united body.

The second article on the Church question is contributed by Lady Wimborne, who writes from a distinctly Protestant point of view. In her opinion the two great principles that find expression in the Prayer Book are continuity with the primitive Church and fidelity to the Protestant faith. In opposition to the ex-

treme ritualists, who seek to base their claims on the first Prayer Book of Edward the Sixth, she holds that the Roman ideal was deliberately excluded from that Prayer Book. The moderating influence which guided the Church at the Reformation delivered her from Romanism on the one hand and from the extremes of Puritanism on the other. The same moderating influence, Lady Wimborne says, is represented to-day by the large mass of Church people, lay and clerical, who voice the real sentiment of the English in their love for all that is valuable in the past and at the same time their aversion from and abhorrence of all that is distinctly Roman in doctrine and practice. The spirit that animates these people, she says, is the true Protestantism of England, and to these she appeals to save the Church while there is yet a chance, though, as she thinks, it is the last chance that will be offered. The condition of the Church at present, Lady Wimborne says, is one of the utmost gravity. The hardship that is being inflicted on the people, and more particularly on the poor, by the continued growth and spread of ritualism is very great, and a sense of injustice is growing. The Englishman is patient and enduring, but endurance cannot go much further, and in many parts of the country indications of a coming storm are visible.

Sir George Arthur in an article entitled 'Loyalty to the Prayer Book' deals more particularly with the prevailing anarchy in liturgical matters. He writes as one who holds that the English Church represents Catholic Christendom in England, that her form of Divine Worship possesses full Catholic authority, and that therefore the Prayer Book cannot consistently be disobeyed by any churchman claiming to be Catholic. Nevertheless, he says, strict conformity to the Prayer Book is hardly to be found in any quarter of the Church. He disapproves strongly of the Church Discipline Bill.

A departure from the prescribed form of service recently inaugurated by the Dean and Chapter of Westminster has been made the occasion of an appeal by the Rev. Hubert Handley for a restatement of English Church doctrine or a change in the direction of doctrinal emphasis as a preparation for a restatement of doctrine. Restatement, he says, must come sooner or later, but if it cannot come in the near future, the Church can at least prepare for it. And the Dean and Canons of Westminster, as a central, authoritative, and historic body, can do a great deal to forward this preparation.

Two articles deal with the republics of Central and South America and their political relations with the rest of the world Mr. Somers Somerset considers them chiefly with reference to the future needs of European nations in the matter of fields for colonisation. Up till now the Monroe doctrine has saved these republics from foreign aggression, but circumstances have altered; and it is not to be expected, Mr. Somerset says, that any mere formula will protect them in the future. Unless the United States throws aside its present policy of protection without responsibility, and by securing control of its weak and mischievous neighbours, launches into a sphere of activity whose effect is as yet incalculable, it is certain, says Mr. Somerset, that some other Power will ultimately seize upon the undeveloped part of the continent.

Dr. John Macdonell also, while admitting that the Monroe doctrine has hitherto barred the way to foreign aggression in the case of the South American republics, clearly shows that something more is needed now than an assertion of power with no assumption of responsibilities. He shows that the relations between these republics and foreign States are at present in a most unsatisfactory condition, and suggests that if the Americans desire to see the Monroe doctrine respected by foreign nations, the least they can do is to co-operate with these nations in framing methods of dealing fairly and effectively with claims against the South American republics.

Mr. W. H. Mallock makes a very vigorous onslaught on the late Mr. F. W. H. Myers's work on Human Personality. This work, Mr. Mallock says, is interesting and suggestive in

many incidental ways, but it is an astounding monument of misapplied talents and speculation. If it can be said to have logically any tendency at all, its tendency, Mr. Mallock affirms, is to strengthen the very conclusions which Mr. Myers laboured to overthrow. In Mr. Mallock's opinion Mr. Myers practically begs the whole point which he desires to prove by assuming that what he calls the subliminal self is not an unconscious substratum of human personality which wells up into consciousness, but is a separate self with a constant and superior consciousness of its own. Mr. Myers seeks to justify this assumption by reference to physiological and psychological facts, but according to Mr. Mallock the facts to which he appeals do not establish the truth of the assumption. What they really prove, Mr. Mallock says, is simply that the living organism contains incalculably more than the consciousness, normal or abnormal, is at any moment aware of.

In the latter part of his article Mr. Mallock criticises the general theory of existence which Mr. Myers builds up on the arguments which he adduces, and in conclusion remarks that even if the theory could be established in its integrity it would, so far from supporting the conclusion which Mr. Myers desires to establish, be utterly fatal to it.

In a short article entitled 'From this World to the next' Mr. Frederic Harrison gives an account of a wonderful dream which he had or professes to have had after some hours' study of *Human Personality*. We will not attempt to describe his sensations and feelings on the occasion.

The Countess of Warwick contributes a short but very interesting article on the work that is being accomplished by the Salvation Army in connection with its farm colony at Hadleigh. Being desirous of carrying out some improvements on her estate at Easton, the Countess applied to the governor of Hadleigh Farm for labourers. In the course of a fortnight about seventy men were sent from Hadleigh, and they were lodged in a wooden building specially constructed to receive them. The work was done to Lady Warwick's entire satisfaction, and the conduct of the men was admirable. The Countess says she has no great liking for the methods of the revivalist, but she is convinced that the Salvation Army is successful in turning at least a very considerable percentage of the wastrels with whom it deals at Hadleigh into good and useful citizens. Its success, she says, appears great when compared with the comparative failure of other organisations; and she suggests that others in want of labour should apply to the governor of Hadleigh Farm and thus contribute to the permanent success of what has proved a very promising experiment.

In reviewing the events of March Sir Wemyss Reid deals chiefly with the political situation in England. Mr. Herbert Paul discourses on the novels of Peacock, Sir Alexander Miller writes on the Irish Land Laws, and Mr. E. Jerome Dyer deals with the important question of corn-growing in British countries.

Some months back Professor Jannaris contributed to the "Contemporary Review" a critical examination of Dr. Abbott's article in the Encyclopædia Biblica on The Gospel of John; in the February issue Dr. Abbott replied; and in the present issue Professor Jannaris has a rejoinder, which is apparently conclusive. It will be interesting to see what Dr. Abbott has to say in reply. Professor Jannaris has given a new aspect to the controversy by maintaining that the famous passage in Eusebius, on which the argument against the apostolic genuineness of the Gospel of John is mainly founded, does not refer to the Gospels at all but to the Epistles of the apostles Peter and Paul; and the context as given by him certainly appears to support his contention. Eusebius' meaning was first misrepresented, says Professor Jannaris, by Mr. Cassels in *Supernatural Religion*; in the chaos of startling questions raised by that book Bishop Lightfoot overlooked the error; the Bishop unconsciously misguided Dr. Abbott, and now Dr. Abbott unconsciously misinforms his readers.

Professor Harnack's article on *The Kaiser's Letter on Christ and Revelation* is reproduced in the 'Contemporary' from the 'Preussische Jahrbücher.' The air of mingled awe and enthusiasm with which the Professor speaks of His Imperial Majesty's intervention in religion is somewhat amusing; but his article is of real value, and says what there is great need to say, especially with regard to the Divinity of Christ. The cast-iron formulæ of theologians have tended too much to present the greatest mysteries of our faith as if they were capable of clear definition like mathematical elements. We need to free ourselves from the sterilising delusion of ancient philosophers that we can fathom the mysteries of God and nature, humanity and history, and then it will be possible for all Christians to unite sincerely in acknowledging Jesus Christ as Lord and in devotion to His service.

The Hon. Mrs. Chapman contributes to the *Fortnightly* an interesting estimate of Madame de Maintenon. She was, says Mrs. Chapman, the quintessence, the very best, of the common-place. Her life was not what one would term a lovable one, but never was it despicable. Inheriting from both grandfather and mother remarkable tenacity and vigour of purpose she displayed these qualities early in her career. At the age of fourteen she had the merits of Protestantism and Catholicism discussed before her by a Huguenot pastor and a Roman Catholic priest, and thereafter made up her mind to abide by Catholicism. The most recent biographer of the lady shows how baseless are the reports, detrimental to her name, which gained currency through a courtier who disliked her on the one hand, and letters which are now clearly seen to be forgeries on the other. In the great court of Louis XIV she never deviated from the decency and rectitude of her ways and behaviour. She delighted in society, but she was a loyal wife to her crippled husband, and she never let go piety to God, or kindness and helpfulness to her neighbour. Her religion was not, however, of a very elevated type; there ran through it a good deal of the prudential insurance policy character. The result was that, though she was more spiritual than Louis XIV, the reformation in religion and morals which was made during the latter part of the reign was superficial and sterile.

An anonymous article on 'The Policy of the German Emperor' gives expression to the opinion that the Emperor is simply waiting till there is some more definite sign of the break up of the Austrian empire. The writer seems to regard the Los von Rom as almost entirely a political movement.

Mr. J. Churton Collins asks the question 'Had Shakespeare read the Greek Tragedies?' and his answer is in the affirmative. In this his first paper, Mr. Collins shows that Shakespeare was acquainted with Plautus, Ovid, Horace, and Cicero in the original. In the next paper the proof of his direct acquaintance with Greek will be brought forward.

Professor H. H. Turner of Oxford writes in reply to Russel Wallace's 'Man's Place in the Universe.' He points out that even if our earth had at one time occupied the central place which Dr. Wallace assigned it, it would now be far removed from that place. He further points out that while the universe seemed, on the facts even of sixteen months ago, to be limited, the discovery of a vast nebula, not self-luminous but capable of reflecting light, has altered the aspect of affairs. How many dark stars there may be, now that a dark nebula is a certainty, it is impossible to say. And if this is so, then this makes the finitude of the universe a more doubtful thing than ever.

COLLEGE NOTES.

News has just come to hand that Mrs. Pittendrigh passed away on Sunday, May 3rd. Her work among the women of Blacktown will not soon be forgotten, and among the students of the College there are

many who owe not a little to her sympathy and interest. We are sure that for Mr. Pittendrigh there will be at this time prayerful sympathy.

Mr. Moffat is once again editing the College Calendar. Will any-one who can assist him with information as to necessary corrections in the List of Graduates or any other part kindly write to him at Eachin-kadu, Yercaud ?

The College will re-open after the Long Vacation on Wednesday, July 15th. The School Department will resume work on Wednesday, July 1st.

During the vacation Mr. Russell will attend to the correspondence of the Principal.

We regret to record the death of Mr. Venkata Row Sahib, one of Dr. Miller's earliest students. Mr. Venkata Row Sahib was the elder brother of Dewan Bahadur C. Ramachandra Row Sahib and belonged to the junior branch of the Arni family. The two brothers, having, passed their Matriculation in 1863, joined the Free Church Institution, as it was then, in 1865 when the F.A. classes were first formed. One of their class-mates was Mr. Muhammad Raza Khan, the present Col-lector of Anantapur. They were also among the first class that read here for the B.A., but in 1868 Mr. Venkata Row Sahib discontinued his studies and joined the judicial service. Three or four years ago he retired as District Munsiff. The College Day never passed without some sign of his interest in his *alma mater*. At the general meeting last year he was to have presided but found himself prevented by domestic reasons.

Another distinguished *alumnus* of the College has also passed away —Mr. V. Gopala Chariyar who graduated in 1874, served as a teacher for some time, and then joined the Chittoor Bar, where his career gained him the respect of the community.

M. E. PRESS, MOUNT ROAD, MADRAS, 1903.